

Domus Carthusiana:
OR AN ⁴⁰_{9 10}
ACCOUNT
OF THE MOST
NOBLE FOUNDATION
OF THE
CHARTER-HOUSE
NEAR
Smithfield in **LONDON.**
BOTH
Before and since the **REFORMATION.**

WITH THE
Life and Death of Thomas Sutton Esq;
the **FOUNDER** thereof.
And his. last **WILL** and **TESTAMENT.**

To which are
Added several Prayers, fitted for the Private Devotions and
Particular Occasions of the *Ancient Gentlemen, &c.*

By **SAMUEL HERNE**, Fellow of *Clare-*
Hall in **CAMBRIDGE.**

Bona Fama est propria Possessio Defunctorum.

LONDON,
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M DC LXXVII.

IMPRIMATUR,

Antonius Saunders, *Re-
verendissimo Archi-
Episcopo Cantuariensi
à Sacris Domesticis.*

TO THE
MOST REVEREND
FATHER in GOD,
GILBERT,
Lord Arch-Bishop of
Canterbury, his Grace, &c.

TO THE
RIGHT HONOURABLE,
RIGHT REVEREND,
AND MOST
WORTHY GOVERNOURS
OF THE
Charter-*House*.

May it please your Lordships,



S your Honours
bear a particular
Relation to that
Goodly and No-
ble Foundation, whereof I
A 3 design

The Epistle Dedicatory.

design to give an Account : I had been unjust if I had deprived your Lordships of the Patronage of That, which is confirmed unto you by a Royal Hand ; for which you have his Majesties Letters Patent. Therefore, in your most Noble Breasts is justly lodged the Right and Management of this glorious and weighty Benefaction : and the Trust is so judiciously seated, that all Wise men conclude, our Generous Funder added more Glory to the Reformed Religion, by choosing such Honourable Patrons, than ever he could expect
from

The Epistle Dedicatory.

from the single Instance of his
own Bounty ; and so he is
become a double Benefa-
ctor.

I find, since the first Foun-
dation, a considerable accessi-
on of Revenues, added by
the care and diligence of your
Lordships Wisdom : as also
a numerous Train of Excel-
lent Orders, made for the
better Government and Re-
gulation of the Members
therein contained.

After all this, I could not
satisfie my self, why all these
Great and Magnificent Acti-
ons should lye dormant, and
be buried within the narrow

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bounds of this Religious House, and not appear to the World in their full Beauty and Proportion: Nor could I render any tolerable Account of this long continued Silence, unless your Lordships labour to be as Eminent for Humility, and a generous Contempt of Glory, as you have approved your selves for Fidelity and Conduct.

Upon this Account I am bound to beg your Honours Pardon, seeing I not only begin this way to Trespass; but also add another Crime, by presuming to undertake a
Labour

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Labour so much above my feeble Strength and Capacity: However, I am resolved in some measure to have a regard to my Duty (as well as I can) and recommend that to Posterity, which it would be a Sin to conceal. For I must needs declare, I could do no less than pay this humble Acknowledgment to the lasting Glory of our Founder, the deserved Honour of your Lordships, and the Memory I owe to that Place, wherein I had the Happiness to be Educated.

How

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How often has the warm Influence of your Religious Cares visited these Walls of Retirement? and refreshed the fainting Spirits of the poor Inhabitants: This cannot but make you the happy Returns of Joy and Glory hereafter. For the Interrogations at the last Day will relate to those Duties, which now are the kind Purposes, and constant Entertainment of your Souls.

That Heaven would graciously bestow 'on your Lordships, a long Life, and a continued Happiness, with
al

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all the Blessings of this, and
the endless Joys of that
World to come, is the hearty
Prayer of

Your Honours

most humble and

most faithful

Servant,

Samuel Herne.

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THE PREFACE.

I *Serve no other ends in piecing together these few Collections, than to give an honest Instance of my Duty and Thankfulness: for wherever any Obligation lies upon a man, common honesty leads him to endeavour to pay the Debt. Now, seeing it is impossible for me, according to my small Talent, to discharge the Total Sum, I am resolved, as much as in me lies, to make this publick Acknowledgment, viz. to be just and thankful. For the Apostle makes Ingratitude*
the

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2 Tim. 3.2. *the Compendium of all Impiety, in these two words, unthankful, unholy.*

Thus you see the plain reason why I bestow my thoughts upon the Memory of this Great man: to whom I, and many others owe all we can express, (not that I reflect upon the silence of any man, who, for ought I know, may in his private Closet give more substantial Testimonials of his Thankfulness, than I can, by this faint endeavour, in a publick way) besides, though in general, all men, who receive favours, are bound to be thankful; yet I am apt to think, every single man has as much right to choose the way of expressing his Thanks, as he has a propriety to his Complexion and Fortunes.

In digging up the Foundations of Ancient and Religious Houses, 'tis usual

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to find Urns and old Reliques of Men and Times; sometimes the uncorrupted Carcass of a great and celebrated Person: These and the like Curiosities are thought worthy to be exposed to common view; if so, this I hope may in part excuse my present Attempt. For occasionally searching in the Dust and Foundation of the present Charter-house; now and then I could not but meet with a Leg or an Arm, some strokes of the Ancient Model, some few fragments of the old Foundation: But at last I met with the Original Grants and Charters for this Carthusian Monastery, in the most elaborate Works of that Excellent Antiquary of our Age, Mr. Dugdale.

Why therefore should I be so rude, as not to take notice of Sir Walter de Manny,

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Exit. p. 117. Manny, whose Memory the very worms dare not assault? Says Cambden.

p. 311. Fuertant Regnante Hen. 8. (fas fit meminisse) avitæ pietatis monumenta, &c. Ille autem, quasi Torrens rupto aggere, irruit; Orbe stupente, & Anglia ingemente, omnia funditus prostravit: Latifundia sibi arripuit, quæ piissimo instituto, ad Dei gloriam consecrata, & in Sacerdotum Eleemosynis, Pauperum refectiõne, captivorum Redemptione, & Ecclesiarum reparationibus, per Ecclesiæ scita expendenda, &c.

I know an Attempt of this Nature is an Employment far beneath men of singular Parts and high Atchievements, yet in the advancement of Knowledge some body must moyl and drudge, some Persons must clear, and labour in the
Foun-

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Foundation, who, though they seem buried alive, and make no flourish above ground, yet they prove full as useful and beneficial to mankind. Thus men awake Antiquity, by searching into Dormitories, and places of long repose: thus they bring Mortar and unpolish'd stone to be made smooth by a more curious hand, to be placed in order by the skill of the Great Surveyer. Much of the same nature I conceive these Lose and rude Collections to be, and that they would puzzle the skill of another Inigo to bring them into shape and figure.

That which some Historians complain of, is my comfort; they say, to write soon after the matter of fact, is to tread too close upon the heels of time, &c. I am glad I speak to the face of Time, for many Persons are now alive, who knew the Founder, he having been dead not
3 *above*

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above 66 years; so that if it be my misfortune to transcribe any Errours, I hope they may be discerned, and I will engage they shall thankfully be amended.

Some small pleasure and satisfaction may possibly be found in things of this nature; for I have heard say, that he, whose understanding is not elder than himself, looseth the noblest Inheritance of his Ancestors, and stick's in the worst kind of minority. Some wise men therefore have thought Works of this nature very necessary for the improvement of Virtue and Goodness; for, Example is observed to have more force and virtue among men, than the Legislative Power, the Fundamental Laws of States and Kingdoms: what penal Laws, Courts of Judicature, the Rods and the Hatchet, are designed to effect by Legal Force and Compulsion, that Example will

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will perform, with the unresisted eloquence of its own nature, without the formidable Retinue of Guards and Tumult : According to the Kings of Israel, so varied the Worship of God, for, Examples are the Springs from whence human actions derive their motion.

The power of the Laws may pursue and seize upon the body; but Example surprises and attacks the soul; it invades and charms the mind with the secret Magick of love and imitation: It represents vertue to the world, not in faint and languishing colours, but moving, full of life and vigour : It propounds Reason not as imperious and tyrannical in its precepts, but eloquent and attractive in its Operations. Thus the great difficulty of Obedience is matter'd, and made easie by our desire of imitation.

I thought therefore it would not be

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miss (when I undertook this innocent diversion at spare hours) to propound our great Founder to the World, as a mighty Example of Charity and Benevolence. For it is no small Honour to our Country, that we can give such a famous Instance of the warmth & richness of its Soyl, when, without any auxiliary Charity, by the scattering of a single Hand, it has brought forth so much piety, such unparallel'd Benevolence.

*Yet these great men meet with some strokes of misfortune, from the ruder Ages wherein they live ; for as the highest Mountains are most subject to the storms of Thunder, and the batteries of Hail : so these who are placed on high, are the usual marks at which the Instruments of Envy and Malice are level'd : Some men love to look on the knotty side of the Arras, and take little notice of the comely figure
that*

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that is wrought upon the right side of the Hangings. The same indignities and affronts were offered to our generous Founder, or at least, it was so suspected (which are fully wiped off in the body of his life) But what will not the licentious Stage traduce? when Socrates himself was the unexpected subject of Aristophanes's Buffoonry.

I wish we could find many Suttons so long liv'd to their Country, by their Fame and Munificence; and so long liv'd to themselves by their temperance and sobriety. If he seem'd to the world something too sparing, this may suffice at present;

Si non errâset, fecerat ille minùs.

The Instances I bring of the Carthusian Order, are faithfully taken from Petrus Sutor, one of their own Fraternity. If any Person be more curious, he may read Johannes Morocurtius's Poem upon the

Lik. de vita Carth.

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Life of Bruno, in four Books, printed at Antw. 1540.4^o and now to be found in the Oxford Library.

The helps I found in the composure of Sutton's life, were many of them scatter'd here and there, laid hold on rather by chance than direction: For the World has not been so kind to this Great man, as to represent him to the open view, with those graceful lines and fair advantages his Actions really have deserved.

Sir Richard Baker, Dr Heylin, and Mr. Fuller say little of him, and that little very full of mistakes, for they call him Richard Sutton, and affirm he lived a Batchelor, and so by his single life had an opportunity to lay up a heap of mony; whereas his dear wife is, with much honour and respect, mentioned in his Will.

Others give him bad words, say he was born of obscure and mean Parents, and
mar-

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married as inconsiderable a wife, and dy'd without an Heir : but then to give some reason for his Wealth (having no time nor desire to enquire into the means of his growing rich) to cut short the business, they resolve all into a Romantick Adventure ; they say it was all got at a lump by an accidental shipwrack, which the kind waves drove to shore, and laid at his feet, whilst the fortunate Sutton was walking pensively upon the barren Sands. They report, in the Hulk Coals were found, and under them an inestimable Treasure, a great heap of Fayery wealth. This, I fancy, may go for the Fable, and his farming the Coal-mines (as may be seen hereafter) for the Moral.

The Errors of the former, and dreams of the latter, will be sufficiently discovered by the following History of his Life ;

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some Remarks whereof I had from creditable and worthy men, bred in this Foundation long ago: Others by a Commemoration Sermon of Mr. Burrel's, preached in a fit time to declare the truth; for several of the first list of Governours were then living, and one of the Founders Executors, viz. Sir Richard Sutton. This I have by me in print.

I had likewise assistance from the Records of the House, and lastly from an Anonymous and Imperfect MS. left, not long since, in the Booksellers hands, which did me very good service.

I shall now only offer a word or two in the behalf of good Works, and then proceed to the Historical part.

Nothing is more pleasing to him, who is the Giver of good Gifts unto men, than to see his own Blessings rightly placed, and bestowed upon Objects of pity
and

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and compassion : Moreover, by this we shew our thankfulness to God ; for, the truest Notion of Gratitude, is never to give an occasion that our Benefactor should repent that he bestow'd his Bounty upon us.

By Charity also we do good to men, we oblige and endear our Neighbour ; we imitate the good Angels, nay our Saviour himself, who went about all Judea doing good ; though his Estate and Kingdom was not in this World, yet among his few Disciples, he chose one an Almoner to scatter his Benevolence, and to distribute his small Treasure : Love and Charity are as necessary to the well-being of States and Communities in the Body Politick, as union of parts is in the material and Philosophical World.

*Furthermore, by acts of mercy and
pity,*

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pitty, we are kind to our own selves ; for no good man can, without grief , behold the gaping wounds of a poor Lazarus , this makes his bowels yearn, and his own Soul bear a part in sorrow , so that by healing his sores, and binding up his wounds , by relieving his pain, and refreshing his spirits, he eases his own mind, and does an office of kindness to himself : and this seems to be the proper sense of the Prophet, When thou seest the naked , cover him ; that thou hide not thy self from thine own flesh.

Lastly, nothing more secures our Interest in Heaven, nor gives a fairer Title to the blessed Mansions above ; for the Scripture informs us , that at the great and terrible day of Judgment inquiry will be made , Whether we have fed the hungry, and clothed the naked ? visited the sick , and redeemed the prisoner ?

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soner? for *Charity* is so requisite, in order to our well-being in the other world, that Abraham would hardly think himself now in heaven, had he not a Lazarus in his bosom.

It may be these Arguments were the cause of so much good, that is found of this nature in the world; for I believe we read of few or no Hospitals before the Plantation of Christian Religion. Nor is this a private fancy of my own, but partly gathered from the silence of former Ages in reference to these works of Charity; and partly from several barbarous Instances of State-policy, which were enjoined to prevent the necessity of such Structures, and Provisions for needy people.

These were customary in many Countries, and gravely prescribed by Aristotle himself, in these words; ἀλλ' ὅτι ἀποδείξεως καὶ τροφῆς τῶν μισομενῶν ἔστω νόμος.

*Lib. 7. Pol.
cap. 16.*

μὴδὲν

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μηδὲν πεπηρωμένον τέλει : ἂν ὅ
 πλῆθος τέκνων, &c. *which may be thus
 Englished* ; As for the destroying or
 bringing up of Children, there should
 be a Law that none might bring up a-
 ny, who were imperfect or lame in
 any of their Limbs ; and for the a-
 voiding of too great a number of
 Children (if it be not permitted by
 the Laws of the Country to expose
 them) it is requisite to set down how
 many a man may have ; and if any
 have more than that prescribed num-
 ber, there must be used some means
 that the fruit may be destroy'd in the
 Mothers womb.

*Several, who were sick and weakly,
 having no means of subsistence, and hopes
 of human pity, did make Sale of their
 lives, that upon their recovery, both they
 and their Posterity should be slaves to him
 that*

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that was at the expence of the Relief. If any person happened to be lame or blind, he thought it in vain to endeavour to move the compassion of barbarous and self-ended men; therefore their custom was to lay violent hands upon themselves, to put a period to their miserable lives and wretched fortunes. This was the lamentable effect of Pagan uncharitableness.

But when once Constantine the Great appear'd, enabled with the Riches and Authority of Empire, he bravely redressed all these horrid and inhuman practises, and erected many structures for to entertain and refresh the sons and daughters of pity and compassion. This excellent example Julian the Apostate could not but applaud and imitate, as may be seen by his Letters sent to the Proconsuls and Cities of Asia, perswading them to follow the examples of Christians in this matter; and

Eastb. Hist.
Lib. 10.

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and though he reigned alone scarce two years, yet he left many monuments of Charity behind him.

After these Reigns, the good and pious Emperours were strangely forward in this way of Charity, and their Benefactions became almost incredible. Nay, the very Turks now are famous for it; and it seems not only a good act of kindness and piety among them, but also a wise forecast, and prudent consideration. For no Turk is solicitous to provide for the future condition of his family, lest he should provoke the jealousy of the Grand Seignour, and be crushed in a moment; therefore they usually leave their Children to cut out their own Fortunes, who, if they should prove maimed or sickly, are in these places provided for.

They have one Hospital at the entrance of Mare Majore, coming from Bosphorus,

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rus, which was founded by Solyman's Daughter, the Wife of Rustan Bassa, and by her endowed with 8000 Ducats per An.

There is another built by a certain Bassa in the Isle of Phormena, not far from Delos, in Greece, in the Reign of Mahomet 2^d. who conquered Constantinople; it is endowed with 12000 Ducats per Ann.

A third is at Constantinople, begun by Mahomet 2^d. and finished by Bajazet his son; it enjoys 60000 Ducats per An.

These, with many others in the Turkish Dominions, are erected to entertain sick and lame people, men who are unfit for labour, and whose conditions require Relief. The Governours of their Hospitals usually walk out, and desire wearied Travellers, and that sort of people which commonly line the Highways, to repair hither, and accept of the kindness and refreshments

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ments of the charitable House. Many of them are, by their Establishments, to receive persons of any Religion, which is certainly a generous instance of kindness and civility. Near these Foundations commonly a Mosque or Temple is erected; as now upon Mount Sinai, and elsewhere; for those that are relieved are required to pray there for the Soul of the Founder: the place where they intend to raise such a work of Charity, is frequently made choice of in some solitary and retired place, to avoid vain glory. Their Charity likewise extends to the Inhabitants of the Aery and Watry Elements, for they have men to feed fishes in common Rivers, and with expence purchase the Release of encaged Birds.

We read likewise of five goodly Hospitals in Fez; and of a Persian King, who caused a Mosque to be built in Armenia,

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menia, at the foot of that Mountain whereon Noah's Ark rested: this is a Receptacle for men of all sorts of Religions and Complexions, Christians and Turks, Moors and Arabs: here all are entertained three days and three nights, with much kindness and freedom; and for its maintenance it is endowed with 40000 Ducats per Ann.

Thus we may observe the rise and spreading of these instances of Benefaction; how much it redounds to the honour of Christian Religion, that as it at first out of its excellent Principles began this work, so now it does continue it, and provokes the emulation of all Countries. For the honour of our own Nation, I shall conclude with the words of Dr. Willet in that part of his Synopsis, p. 1243. called the Catalogue of Good Works, in the Defence of Protestant Charity.

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I trust I have made it good, that more Charitable Works have been done in these 60 years of the Gospel, than in the like time in Popery ; I think they cannot shew in any Age almost a Million bestowed in Works of Charity ; more than forty Hospitals, above twenty Free schools and more than ten Colledges and Churches.

Thus (*says he*) is the slanderous objection of the Papists answered, who said, That Protestants do no Good Works, but are rather Enemies to them.



THE CHARTER-HOUSE.

I N that fatal year,
When *Prodigies* familiar were:
Ills and Distempers in the East began,
And nimble over *Europe* ran:
When living men amaz'd, beheld the dead,
And Carkases o're all the world were spread:
Thou, *Walter Manny*, *Cambray's* Lord,
The bravest man that blind Age could afford,
Didst take compassion on the wandring Ghosts
Of thy departed Friends;
Did'st consecrate to th' Lord of Hosts,
Thy Substance for *Religious Ends*.
Thy Bounty, at the best
Gave only scatter'd ashes rest.
Sutton took care o'th' better part
And did consummate it with wondrous Art,
By the large Issues of his boundless heart.
We grant, ye both to us from *heaven* were sent,
Yet one's a dead, t'other a *living Monument*.

Where sorrow dwelt, and tears bedew'd the earth,
 (birth;
 From whence the bitterest weeds deriv'd their
 Where grief and sighs were thickest found,
 And Death had *Chambers* under ground,
 Where sad *Relations* sorrow'd all around.
 In that very House of mourning, now
 The *sweetest Charms* of life do grow :
 Therefore no more can we
 Call this a Vale of Misery.
 No more let History say,
 It is a Charnel house, or *Golgotha* :
 Unless we mean, where skulls, with cost and pains,
 Have been enrich'd with wisdom, and with brains.

Vain-glorious *Rome* !
 Could Heaven be purchas'd, and the Joys above,
 By what you dream will meritorious prove ?
 We have the noblest Instance here at home.
Sutton, the best of Givers, whose large mind,
 By no *Red-letter'd Model* was confin'd,
 He has erected in the Highest Sphear
 The largest, and the *noblest Mansion* there,
 Where thy great *Babel* never will appear.

6.

But since we hear that Charity
 (Just like the *Orange Tree*)
 From a distant Climate come,
 Leaving a warmer Air at home,
 Ventur'd on our *Inhospitable Isle*,
 Before she knew we had so clean a Soyl.
 At first this *Stranger* was scarce known,
 In City, Country, Camp or Town;
 She liv'd abroad, she stood aloof
 Far from any *Mansion-house*:
 She found the searching Air unkind and cold,
 She seem'd to languish in the stiffer Mould.
 This wa'nt a place for her to thrive,
 No not a place to live,
 All over shivering and timorous;
 Therefore she beg'd the favour of a warmer Roof.

7.

All pale and wan, she lay upon the ground,
 Gasping for want of breath:
 Her Eyes began to close, her Pulse to cease,
 Her trembling Soul to steal away in peace,
The common symptoms of approaching death.
 Yet when the Searchers came, they found
 That she was only in a swoond:
 Chasing her Limbs benum'd with cold,
 The Native heat
 Appear'd, and kindly did retreat.
 She woke: And in a pleasant humor told

All she had seen above,
How every Region there is fill'd with love :
She saw the *Throne*,
And Him that sat thereon ;
The eternal Springs from whence doth flow
All the good we find below :
Spying poor *Lazarus* in the *Patriarch's* breast,
She knew 'twas *Heaven*, the place of *everlasting rest*.
Then from a tedious Trance she did revive -
And is a *Demonstration* that we live.

8.

Rome's blind Devotion, like the *Mole*,
Before did work and labour under ground ;
As if *Religion* had its birth
From the hollow Caverns of the Earth :
Where you may find the Cloyster'd Soul
In *Superstitions* fetters bound.
The purest Lamp of Life they place
In solitary shades below ;
In the dark enteries of Hell, (dwell:
Those dens and vaults, where Snakes and Adders
As if the greatest part of *Christian Race*
Were born to shameful misery and wo.
These *Romish Batts* live in a daily fright,
Ever avoiding human sight ;
A strange Religion which abhors the light !

But our *Great Patron* void of all
 The trifling Fopperies of *Rome* ;
 Their sly Reserves, and whispering Wall,
 The grand Reproach of *Christendom*.
 He bravely has secur'd our just Retreat,
 The Reputation of the *Brittish* State,
 And plac'd Religion in its proper Seat :
 And now *Triumphant Arches* may be spar'd,
 When such a lasting *Monument* is rear'd.
 So God has plac'd the Rainbow in the sky
 A *memorandum* of the Floud,
 To advertise Mortality,
 At once that he is just and good.

The *Youth and Aged*, as they lay
 Objects of pitty in thy way,
 Besought a helping hand :
Children untaught to make their moan,
 And *old Age* almost speechless grown,
 When succour they demand ;
 Point not to Thee in vain,
 To read those lines of sorrow, which complain.
 With *Lazarus*, they begg'd a Crum,
 Or *Belizarius*, a small Sum,
 But thy large Alms did an *Exchequer* drain.
 Alas ! thy free and generous mind
 Disdain'd to be confin'd :
 When thou dost give,
 'Tis that whereon whole Nations might live,

Like

Like *Macedon's great Man*, when thou dost pity,
Thou stretchest out thy hand, and giv'st a *City*.

11.

What Argument could draw Thee hence,
To gratifie the Reason, or the Sense ?

What pure and endless joys must that man find,
Who freely left to us a Paradise behind ?

A Paradise, wherein we see

No tempting *Eve*, and no forbidden Tree :

All things are open; all are free to taste ,

All *masculine*, and innocent, and chaste ;

Here's nothing naked and forlorn ,

Expos'd to punishment or scorn :

All things are clad ; and thus it Paradise exceeds,
Instead of *Figleaves* we have nobler Weeds.

12.

Plenty here has chose her seat,

Here all things needful and convenient meet :

Every week are hither sent

Inhabitants o'th' watry Element.

When I met Creatures in a throng,

And found they hither came,

Seeing so vast a number croud along;

Methought they went to *Eden* for a Name.

13.

Thy very *Wilderness* is fruitful too ;

Every Walk, and every Grove,

Bears the fresh *characters of Love*.

Here's nothing wild ; all things encrease and thrive:

In just obedience to you,
That which was barren, now has learn't to give.
O *bounteous Heaven*! at thy Command,
Fourscore *Patriarchs* here
Wander many a year,
Until they move unto the promis'd Land.

14.

Here they from Heaven are led,
By an Almighty hand are led,
No *Pharaoh* them to trouble :
Yet still they have the *Pillar and the Cloud*,
All that is useful and is good ;
Only their Tents a'nt Portable.
Their greener years were spent in war,
Each *Nestor* bears a loyal scar.
But now the field is won,
All war's noise and tumult cease,
They all retire, no clashing's heard,
But from each grey and reverend beard,
The *sacred Oyl* doth in abundance run :
Like Brethren, they live long lives in peace.

15.

Here *Crasshaw's* pious Muse was bred ,
In this Religious place liv'd she ;
Free from disquiet and complaint,
Which trouble, and distract the busie head ;
Such peaceful paths his Infancy did tread.
Here the great *Cowley's Poet*, and his *Saint*,
Was taught the Elements of Speech and Piety.

Cowley ,

Cowley, he was the Subject of thy Pen;
That Pen, which did bewail the end
Of thy most dear, and most lamented Friend;
For thou didst but desire,
(when he was snatch't from us frail men)
A modest portion of his sacred fire.
Yet some may say thy Charity was blind,
Because it has thy modesty outran;
For thou hast prov'd so kind
T'embalm and bless that very man,
Who left *Religion* and his *Friend* behind.
'Tis true, alas! had he not stept aside,
But in his *Mother's* bosom dy'd;
Had his Muse not wanton been,
Nor fled unto *Loretto's shrine*,
He might have long since this begun
From smaller Numbers his *eternal Song*.

16.

Here our *first James*, that wore the *Brittish Crown*,
Weary'd with acclamations, and the toyl
Of travel, to unite this *long divided Isle*;
Enter'd, with all the Noble Train he led, (head;
Within these walls three nights he laid his thoughtful
Until he did advance into the Town,
Until another *Palace* was prepar'd,
As Princes came from far to view the Throne
Of *Mighty Solomon*;
So *Scotland's King* mov'd many a tedious mile,
Drawn with the Fame of this Great Pile:
He came, and saw more than ever he had heard.

17. Ex-

Exactly on the South I saw
 A comely Structure shew its head ;
 And when I question'd, whose abode
 It was ? I heard the Law
 And *Gospels* read :
 I saw twice forty *Elders* : drawing nigher,
 I heard the Musick of the *sacred Quire* :
 And then I knew it was the House of God.

The *Image* of thy boundless Soul,
 Where e're our gazing eyes do roul,
 Is the fair object of our view :
 To *Youth*, untaught to number years,
 To active youth well near its prime,
 In glorious Visions it appears :
 The *Aged* too still dream of you,
 Although they're e'en worn out with time,
 Here Innocence and Piety,
 Are fed and nurs'd by Charity ;
 Here the tender *Plants* do grow,
 A handsome and a graceful show.
 There the tall and Aged *Oake*
 In patience waits the fatal stroke :
 Which, as it fall's, must lye
 Until it approach Eternity.

Sickness and death are almost strangers here,
 No ill-foreboding *Comet* dare appear;
 Whilst *Nedham's* nigh they cannot kill,
 No *Carthusian* blood can spill.

In vain they tempt his known and mighty skill;

In vain they make a needless strife:

All, that belongs to human life,
 To every Limb, to every Nerve,
 To fortifie, repair, and long preserve,

He knows it all:

And then for shame, why do we call
 The Seat of Health an *Hospital*?

H'as trac'd the Infant from the womb,

Through all his changes, to the Tomb:

H'as planted here the *Tree of Life*, that Fate

Has no Comission for to enter:

Here no contagious ills dare venture,
 While this great *Æsculapius* guards the Gate.

He that Robs thy *Treasury* of Love,
 Shall feel the Scourge of Heaven above:
 And (as to Scripture) *if we strive to add,*
 'Tis thought a Crime almost as bad;
 For then our Benefactions are in vain,
 We empty Cockles in the boundless Main.

To

To thee alone (*Great Sir*) we pay this Right
Of Thanks : Thy large and crowded Store
Will entertain no more ;
No, not the *Widow's* Mite :
And yet thy Charity's not bestow'd in vain,
For many Ages hence it will be found again :
Thy Bread is cast upon, and covers all the Main.

20.

The Influence of thy mighty Zeal
Does warm these *Northern* parts,
Dissolves the Ice, and softens all our hearts:
Thy Love amazes all the *Roman* Spyes,
It warms our Cline, and dazles all our Eyes:
And, what is more, in this fair solitude,
Thou, by a *Miracle*
Dost now instruct and feed a multitude.
So that if *Saints* above can understand, and see
How things are acted in this Vale of Misery :
Thy *Charity* to us must still encrease,
For there, they say, 'twill never cease :
Though all thou hadst on Earth was given,
Yet thou hast Blessings to bestow
On us poor Mortals here below,
As thou art made *Lord Almoner of Heaven.*

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Ordinis Carthusiani Monachus.

F. H. Van Hove fecit



Of the Old
FOUNDATION
OF THE
Charter-House.

CHAP. I.

*An Account of the Rise and Original of
the Carthusian Order.*

IN the year of our Lord 1082,
at what time *Gregory* the Se-
venth was Bishop of *Rome*, and
in the Sixteenth year of the
Reign of King *William* the Con-
queror, we are told there hapned in *Paris*

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a very strange and wondrous accident: the Relation whereof I find much after this manner. *Bruno* a German, born at *Cologne*, of an ancient and worthy Family, by his studious life and successful endeavours, obtained so great a reputation among learned Men, that he was at length prevailed with to visit *France*, where he was honourably chosen Philosophy Professour of the University of *Paris*: Not long after chancing to be present at the Funeral Solemnities of one of his dear Friends, a Man, as far as mortal eye could discern, of a fair and untainted reputation: On a suddain, whilst they were celebrating the Office for the Dead, and were come to that part of it, *Responde mihi*: the Corps began to move, and raise it self upon the Bier, and was heard at several distances of time to utter these lamentable words;

I am arraigned at the Bar of God's Justice: my final Sentence is already past: And I am condemned to Eternal Torments.

'Tis easie to imagine what a great Consternation this unexpected Revelation wrought in the minds of the People; but especially it troubled his familiar and learned Friend *Bruno*, who could not but be surpriz'd with grief and melancholy: thinks
he,

he, if so vertuous and religious a man can perish, and be for ever undone, what must become of me? If my loving and faithful Companion, who was eminent for Justice and Piety, if so fair a complexion'd Soul scarcely can be saved, where shall I, who am unrighteous, appear? If the unwelcome sight of one damned Person so much disturbs all men who behold him; if one single instance of God's vindictive Justice create so much confusion in our Spirits, then how painful will be the torments of the lowest Hell, where crowds and throngs, where an innumerable company of despairing Souls lye panting under the heavy load of sin, and do in vain eccho forth one anothers fruitless Lamentation? If the condemnation of another so much concerns and ruffles my discomposed mind, then what a storm must I expect, when my tryal does approach, and punishment lyeth at my own door?

After this, or the like conflict with himself, *Bruno* resolves to alter the frame and course of his life, and to that end prevails with six more Spectators to joyn with him: by name, *Laudvinus*, two *Stephens*, *Hugo* (who was also their Chaplain) and two Laicks, *Andrew* and *Garinus*. These seven religiously determined to retire from the World; to absent themselves from the

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noise and hurry of business and tumult, and to seek some convenient place where they might spend the remainder of their days, in Exercises of Piety and Devotion, in Corporal Austerities, and in a severe and mortified course of Life. After some travel they came into the Diocess of *Grenoble*, to a place called *Carthuse*, in the Mountainous parts of a vast Wilderness, whereof they obtaining an assignation, by the consent of the Bishop they erected a Monastery. The following Poem was written in Old time by one of their Order, which I here insert for the satisfaction of the Curious.

Miraculum, quod Instituto huic initium præbuisse dicitur, à quodam Monacho ità describitur.

*Ille viator, & hos oculis percurrit versus,
Mira leges, cui vis exhorrescenda, salutis
Cui sit cura sua, Historiâ testata fideli;
Fors vita his ratio melior sumetur agenda.*

*Anno octogeno supra mille, atque secundo,
Parisiis; Doctor pietatis nomine clarus,*

Do-

*Doctrinaeq; simul, moritur: mox funus honore
 Justo quo fieret, quisquis celebratior urbe
 Tota erat, huc adiit: intentis omnibus unà
 Funebri officio; defunctus vertise paulum
 Sublato è seretro, clarâ tristisque profatur
 Voce: " Dei justo sum Judicio accusatus.
 Obstupere animis, oculisque, atque auribus omnes;
 Quippe ad inauditum, tamque admirabile monstrum.*

*Proin statuunt corpus tumulandum luce sequenti;
 Quâ multò affluxit populus numerosior, ortâ;
 Sollicita attoniti nimirum corda tremore.
 Rursus effertur humo condendus mortuus, Ecce
 Erecto est sursum capite hæc in verba loquutus:
 " Justa Dei de me dudum Sententia lata est.
 Jam magis atque magis cunctis horrescere mentes,
 Corda pavere magis novitatis nescia miræ.
 Alterum & usque diem conservandum esse cadaver
 Consultò placuit, populus quo confluit omnis:
 Indocti, docti, juvenesque, senesque, puellæ,
 Matroneque graves, meritò rumore stupendo
 Exciti, officium jam Funebre tertiò adornant.
 Stant cuncti, arrectique comas, artusque tremantes,
 Cum propè putre caput jam attollitur altius, atque
 Flebiliter tremula prorupit voce supremum.
 " Justo judicio Christi sum condemnatus.
 Demum inopina viri tam docti, tamque probati
 Dammati, cunctos valè sententia terret,
 Incertos quid agant, desperantesque remittit
 Nonnullos, multa, aiunt, Judicium Dei abyssus.*

Bruno vir eximius Doctrina & Religione,
 Consternatus eo, qui omni admirabilis Urbi
 Extiterat vivus, qui se quisque alter Olympo
 Esse videbatur dignandus, iudice Christo,
 Damnato, rationem aliam disquirere vitæ
 Festinat: comites alii sex se associarunt:
 Deserit extemplo populumque, Urbemque frequentem;
 Post ad Eremitæ casulam devenit, ab illo
 Iudicii horrorem æterni quæ evadere possit,
 Scitatur: mox is respondet verba Prophetæ,
 " Ecce elongavi fugiens loca sola habitavi,
 Omnes unus amor statim succendit Olympi;
 Itur ad Hugonem, qui erat inter Episcopus omnes
 Unus amore Dei flagrans, populique salutis
 Commisisti cura, noctesque diésque fatigans.
 Quid veniant paucis exponunt ordine verbis,
 Secessum votis orant ardentibus aptum.
 Multa Diœcesi illius loca inho'pita nôrant,
 Desertosque vacare foris habitacula montes.
 Audit vota lubens, facilisque precantibus ultro
 Unâ abit in montem, cui adhuc Carthusia nomen,
 Viderat is siquidem pridem per somnia Christum,
 Edificare sibi pergratam his montibus adem:
 Seque hinc Stellarum septem splendente ducatu
 Accersi: proin hic communi protinus ære
 Tecta viris, Templumque Deo properata locantur.
 Hic bonus Hugo à Deo versatur, sape libensque,
 Ille crebro officii monitus discedere, nolens,
 Invitus sanè, Brunone argente, relictas

Cogatur

*Cogatur pasturus oves, ita Sancta placebat
Consuetudo hominum superis devota seorsum.*

*Iure ergo Duos parili celebramus honore,
Ut Carthusiaci veneranda exordia cœtus :*

*Qui dedit hos versus, saltem hoc mercedis habeto,
Lector uti dicas, pia mens in pace quiescat.*

CHAP. II.

Of the Rules and Constitution of the Order.

AS soon as ever these seven Pilgrims were entred into the City, *Hugh* the Bishop dreams that he saw seven Stars fallen at his feet ; which afterwards climbed over divers Mountains, and then stood still in a certain horrid and obscure place. At this time it was that they happily arrived at his Palace, and obtaining leave to confer with him, they discover the intentions of their journey , and humbly desire the Directions of so great and good a man, for the prosecution of their designs.

About the distance of ten miles from the

B 4

City

Of the Old Foundation

City of *Grenoble*, arises a certain high Mountain in a wild manner encompass't with Woods and Thickets; which is call'd *Carthuse*, (from whence this Order takes its name, as another does from Mount *Carmel*) The ascent to this Hill is so difficult, that it is reckon'd an Emblem of the way to Heaven; so high, so steep it is, and craggy: Nature has bestowed upon this Monastery a double Entrance, the one is call'd the *Carthusian* Bridge, where two hilly Banks raise themselves to an incredible height, and joyn at the top. The other is full of danger and wonders, being a wearysome and uneasy passage four miles long between two rocky and mountainous risings. Hither came these seven Converts with much pains and difficulty under the happy conduct of the aforesaid Bishop, and here was to be the Plantation of *Bruno's* Piety and Holiness: The Bishop gravely pronounces *En Vester hic locus*. And then they kneel down, and offer up the Sacrifice of Praise and Thanksgiving to Almighty God:

The Reasons why a Mountain was made choice of, rather than a Valley, to be the Habitation of this Order, are many: for say they, we are now nearer Heaven: here the Patriarchs of old did inhabit: when

Abram

Abram went to Sacrifice, he ascended the Mountain: and thus did *Lot* when he escap't the anger of the Lord: *Moses* went up to the Mountain to receive the Law: here lived *Elias*, and the Sons of the Prophets.

This Mountain they compare to Mount *Sinai*, because here *Bruno* gave them their Rules and Constitution: sometimes to Mount *Oreb*, for the renown of their Zeal and Charity: to *Seir*, because they are fortunate, and have spread over most parts of Christendom: to *Moriab* (*mons visionis*) because there the Holy Father beheld the Seven Stars: to *Mizre* (*mons amaritudinis*) because of their severe discipline and rigour of life: to Mount *Sion*, *Tabor*, and *Olivet*, &c. These are the usual Comparisons, chiefly founded upon their Marginal Notes of Humour and Fancy.

As for the number Seven, it must not pass without some figurative Comment. These are the Seven Angels with the Seven Trumpets, to declare War and Destruction to the sinful World. The Seven Steps that were seen in *Ezekiel's* Vision; the Seven Candlesticks to enlighten the World; and lastly the Eyes of the Lamb. Rev. 8. 6.

I shall not farther take notice of their playing with this wise number, but proceed to their Orders. They

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They are obliged to wear Shirts made of Hair: never to feed upon flesh: on Fridays to eat nothing but bread and water: to live asunder in particular Cells; and thither to have their Diet singly brought them: except on some certain Festival days, when they dine together: not to entertain any Converse with each other, but upon statutable times: none to go out of the Monastery but the Superior and Procurator, and they only to solicit the concerns of the Covent: from this rigorous way of Life, some imagine the name of their Order to be derived from *Caro tusa*, now *Cartuse*, from their Austerities and Mortification of the Flesh.

Their Habit is a white loose Coat, with a Cowl of the same; but when they go abroad, they have a Case of black Stuff over it: their Heads are shaved, just as the *Benedictines* are: Their particular Cells are low built, and do contain three or four several Rooms, on the ground-floor only; having behind each of them a little Garden environed with a high Wall: their Diet is brought to them by Lay-brothers, and put in at a little Door in the Wall, near the entrance thereof: unto which there is a Lock, the Key whereof is kept by him that serves them. At the Hours of Publick Prayers

of the Charter-house.

Prayers they meet in the Quire: Women are not permitted to come within the Precincts of their Monastery; nor a man to speak with any of them, without special license given by the Superior. The Lay Brothers are not shaven, but their Hair on the Head is cut short, and round, their Habit being the same with the Monks, saving the Scapular; which reacheth but a little below the middle, and is girt close to them.

Which Institution by *Bruno* was, as *Polydore* affirms in the Year 1080. but others, upon better grounds, affirm in 1084. As to their Diurnal and Nocturnal Offices, they observe the Rule of St. *Benedict*. As for their Number, they have not anciently exceeded Thirteen, in any one Convent: they often glory in this Number upon these Accounts: As first, because it includes the Decalogue and Trinity: then it bears an allusion to *Jacob* and his Sons: as also to our Blessed Saviour and his twelve Disciples. This Order frequently I find listed under the Patronage of St. *John* the Baptist.

Of the Old Foundation

CHAP. III.

Of their Transplantation and Number in England.

1. *Cænobium Withamense.*

They first were brought hither by King *Henry* the Second, *Anno* 1181. and the Seven and twentieth year of his Reign: at which time he founded a Monastery for them at *Witham* in *Somersetshire*; whereof *Hugh* Bishop of *London* was the first Prior. This Convent was founded to the Honour of the Blessed Virgin, *St. John* the Baptist, and All Saints.

2. *Hentonense.*

In the Four and twentieth of *Henry* the Third, the Lady *Ela* Countess of *Salisbury*, at *Henton* in *Wiltshire*.

3. *La Salutation Mere Dieu.* That at the *Charter-house*.

For this I design a particular Chapter.

4. *Beau-*

4. *Beauvaleense.*

In the time of *Edward the Third*, 1343. *Nicholas Cantilupe* Lord of *Ilkeston*, founded a Religious House for *Carthusian* Friars, at a place called *Fair valley* in *Nottinghamshire*.

5. *Canobium Sanctæ Annæ.*

In the Reign of *Richard the Second*, 1381. we find another founded by *William de la Souche*, called the Monastery of *St. Anne* near *Coventry*.

6. *Kingstonense.*

In the same Kings Reign *Michael de la Pool*, Lord of *Wingfield*, Founded another of these Convents at *Kingston upon Hull* in *Yorkshire*, 1378.

7. *Mont-Gracense.*

In the time of *Richard the Second*, *Thomas de Holland*, Duke of *Surrey*, Earl of *Kent*, and Lord of *Wake*, founded another at a place called *Mount-grace* in *Yorkshire*: And dedicated it to the Assumption of the Mother of God,

8. *Eppe-*

8. *Eppeworthense.*

At *Eppeworth*, beyond the Isle of *Axi-holme* in *Lincolnshire*, was erected the fourth *Carthusian* Monastery of this King's Reign, wherein they did most flourish: it was built for the Honour of the Visitation of the Mother of God.

9. *Sheenense.*

Anno Dom. 1514. Henry the Eighth erected the last Monastery of the *Carthusians* hard by his own Mannor House *Sheen*, in the County of *Surrey*, and called it, *The House of Jesus of Bethlehem of Sheen.*

C H A P. IV.

*Of the Charter-house, or Carthusian
Monastery near Smithfield.*

*With an Account of the particular occa-
sion, and Author of the Foundation.*

TH E Founder hereof was the brave and renowned Man at Arms, Sir *Walter de Manny*, Lord of the same place, and born in the Diocess of *Cambray*, now one of the Seventeen *United Provinces*: He was first Banneret, and then made by King *Edward* the Third the 46th. Knight of the Garter; (not as *Speed*, one of the Founders) His Arms three Cheverons Sable, the Field Or.

*Ashmole
Inst. Gart.*

I shall begin with the first mention of him in our Chronicles, and so trace him down to this his Noble and Magnificent Benefaction.

Edw. 3. Anno 110. He was sent Ambassadour to the French King; which was no mean

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mean Imployment for him, either as he was a Gentleman or a Stranger: In this Voyage he courageously lands his men on the Isle of *Agnes*, on purpose to revenge the Death of some English men, who not long before were slain by the Inhabitants, when they came for fresh water: Here he made a general slaughter; and takes the Earl of *Flanders* his Brother, Captain of the Island, Prisoner.

His next martial performancè, was in company of *Henry* Earl of *Derby*, Duke of *Lancaster*, into *Gascoign* and *Guyen*: where these two only attended with Five hundred men at Arms, and some few Archers, did mighty things, vanquisht the Enemy, and recover'd many walled Towns and Castles.

It chanced that the Countess of *Montfort*, Sister to *Louis* Earl of *Flanders*, like an undaunted Virago, put on Armour, and leads and encourages her People, to repell the common Foe: She desires aid of the King of *England*, and hath it granted under the conduct of no less a man, than the Lord *Walter de Manny*: Not long after, the King himself fighting with the French, that he might not be known in Person, puts himself and the Prince under the Colours and Defence of the same Invincible Warriour. This may suffice for a small description of his

his Strength and Valour, I shall now proceed to the occasion of this singular Instance of his Piety and Beneficence.

He lived in an Age wherein all things seemed as wonderful as himself: *Ann.* 1345. on the Conversion of *St. Paul*, a great Earthquake shook *Germany*, wherewith many Villages and Castles fell down, likewise Stones mixt with Rain fell out of the Air: Moreover, the same day many publick and private Houses fell at *Venice*: afterwards the Earth was shaken more or less fifteen days: whereof it hapned that almost all Women with Child were delivered before their time. And after this a noysom Pestilence (called *Inguinaria*) invaded the People; the venom of the Disease was so deadly, that scarce one in an hundred escaped alive. It began first in *Scythia*, there raged along the Coasts of the Sea *Pontus* and *Hellepont*; at length through *Greece* and *Illyria*, it came into *Italy*.

1346. A great Vapour coming from the North-part, to the great fear of the Beholders, was seen in the Air, and fell on the Earth. And the same year certain small Beasts in great number fell from the Element in the East; through whose corruption and stench there ensued a great Plague, which for three years reigned over the

C

whole

Of the Old Foundation

whole World: First creeping into *Asia*, from *India*; was vehement in *England*, *Florence*, *Germany*, and all *Europe*: The Jews were thought guilty of it, by poisoning Fountains, and therefore they were burned every where.

1349. The Eighth of the Calends of *Febr.* in *Noricum*, on that side it is joyned with *Pannonia*, *Illyrium*, *Dalmatia*, *Carinthia*, and *Istria*; there was a great Earthquake in the Evening, which lasted forty days: Six Cities and Castles were overthrown, and swallowed up. In *London* the Plague was so vehement, that in a place called *Charter-house-yard*, were buried of the better sort of People Sixty thousand, says *Cambden* in his *Britannia*. (*Middlesex.* p. 311.

Ibi floruit opulenta Carthusianorum aedes à Gualtero Manny Hannonio posita: Qui summa cum laude sub Edv. 3. bello Gallico meruit: Celeberrimumque fuit eo loco ante Cameterium, in quo grassante peste, 1349. Londino sepulta fuerunt plusquam quinquaginta hominum millia, quod inscriptione ibi in ære posteris fuit testatum.

In this dismal time it pleased God to stir up the heart of this Noble Knight to have respect to the danger that might fall, in the time of this Pestilence, then begun in *England*, if the Churches and Church-yards
in

in *London* might not suffice to bury the multitude: Wherefore he purchased a piece of ground near *St. John's* street, called *Spittle-Croft*, without the Barrs in *West-Smithfield*, of the Master and Brethren of *St. Bartholomew Spittle*, containing Thirteen Acres and a Rod, and caused the same to be Enclosed and Consecrated by *Ralph Stratford* Bishop of *London*, at his own proper Cost and Charges. In which place in the year following (*Stow* reports) were buried more than Fifty thousand Persons, as is affirmed by the King's Charter, and by this following Inscription which he read upon a Stone Cross, sometime standing in the *Charter-house-yard*.

An. Dom. M. CCC. XL. IX.

Regnante magna Pestilentia consecratum fuit hoc cæmeterium, In quo, & infra septa præsentis Monasterii, sepulta fuerunt mortuorum corpora plusquam quinquaginta millia: præter alia multa abhinc usque ad præsens, Quorum animabus propitiatur Deus. Amen.

Here, not long after, he caused a Chapel to be built, wherein Offerings were made, and Masses said for the Souls of so

Of the Old Foundation

many Christians departed. And afterwards, *Ann.* 1371. he founded an House of *Carthusian* Monks, which he built in Honour of the Salutation of the Mother of God, as may be seen at large in the King's Charter, and the Pope's Bull, which I have annexed.

This Pestilent Disease continued in one place or another, till the Year 1357. at which cessation the Bishop of *Norwich*, the Earl of *Northampton*, Earl of *Stafford*, Sir *Richard Talbot*, and Sir *Walter de Manny*, sailed over into *France* to make a Peace, which they did for a year only.

But after many long and happy years, when the Prince of *Wales*, eldest Son to *Edward* the Third, dy'd at *Bordeaux*, the Prince with his Wife, and other Son *Richard*, came over into *England*, then in the year 1371. dy'd our worthy Heroe at *London*, and was buried in the Monastery of the *Chartreux*, which he had built, leaving behind him only one Daughter, married to *John* Earl of *Pembroke*.

Thus departed the generous Soul of this Pious Founder, thus he desired to sleep in peace among his *Carthusians* in the Fields, (as 3. *M. ff.* terms them in the *Cott. Libr.*) and left such a Monument of his Bounty to Posterity, that I suppose it no Crime to
make

make this Honourable mention of Him: For at the Dissolution of Religious Houses, this was valued at Six hundred forty two pounds four pence half penny. If any person be offended at what is said, because he lived in a dark and gloomy Age, I refer him to the Preface of that great Man *Cambden*, in his *Britannia*.

Sunt, ut audio, qui Monasteria & eorum Fundatores à me memorari indignantur: dolent & audio, sed cum bonâ illorum gratiâ dixerim: iidem indignentur, imo forsan oblivisci velint & majores nostros Christianos fuisse, & nos esse: cum non alia Christiana eorum pietatis, & in Deum devotionis certiora, & illustriora uspiam extiterint monumenta: nec alia fuere plantaria, unde Christiana Religio, & bonæ literæ apud nos propagantur, utcumque seculo corrupto averruncanda filix in illis plus nimio succreverit.

C H A P. V.

Of their Fabulous Miracles.

AS we ought not to detract from the Good Works and Piety of our Forefathers; so likewise we are as much obliged to avoid the Snares and Superstitious Fancies wherewith they were entangled: therefore here I intend fairly to lay down some of their dear and profitable Miracles in the same form and Character as I find them registered by themselves.

Peter Sutor is so mightily taken with all the Circumstances of this Order, that he gave himself the trouble to write a large History of his Brethren.

O heavenly and miraculous *Carthusians*! whose Dormitory or Cell, is a representation of *Noah's Ark*, which rested upon the top of *Ararat*! This is the Ark of the Testament, wherein is not only contained, but practised too, all the Ten Commandments!

'Tis manners to begin first with the Founder of their Order, and give him his share
of

of Miracles, whither true or false let the Reader judge.

Bruno was scarce cold in his Grave, before his dead Corps shew'd more Vertue than the living Man, for hard by his blessed Tomb, a rare Medicinal Spring appears, which hath power to cure all manner of Distempers: This is methodically recorded for the Fountain of Health, and of all the succeeding Miracles.

In the days of *Guigo*, the Fifth *Carthusian* Prior, hapned this following Miracle: When a very devout Brother of this Convent (his Name is modestly conceal'd) in the dead time of a Tempestuous Night, lay in his bed thoughtful and serious, meditating on things above, a throng of Devils, in the shape of grisly Boars and wild Hogs, rush violently into his Cell, and there make a hideous and frightful noise, standing all around the panting and almost expiring Saint, preparing their keen and monstrous Teeth to rend and devour him: you must imagin that the honest Frier fell to his Beads, tumbled over his Conjuring *Ave Maria's*, and cross't himself all over, to save every Limb and Member; (alas! the most senseless and vain preparation for another World) this would not do, for another rough and ghastly *Damon*, of a large and

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unwonted size enters the Room with cruel State, with all the Pomp and Formalities of Death: (the Historian supposes he was *Lucifer*) This formidable Fiend, with flaming Eyes viewing his Herd of Infernal Swine, not yet having seized upon their Prey, he thus rebukes them with a terrible voice, *Quid facitis segnes? cur istum necdum rapuistis miseri? in frustra cur nondum discerpistis?* But when they plead want of power to effect the Contents of their Commission; he adds, I my self, the Black Prince of Darkness, will perform that work which your Cowardise could not accomplish: Then rashly unsheathing his black and murdering Talons, he draws near, and with a barbarous grin, discovers a double rank of bloody Executioners: yet before the trembling Frier could be in the pounces of the Bird of Prey, Lo the Blessed Virgin darts like Lightning from her abode in Heaven, to rescue Her *Carthusian* Darling and Devotee: entring the Cell, she brandishes her white Wand, gives the Word, and they all are compelled to repair to the Shades beneath: Then after a holy Exhortation, that he should persevere, and live more rigidly, she, like one of the Poetical Goddesses, *aratum repetiit Olympum.*

If these Stories are swallowed, and go down glibly, then the next shall have a dash of Design and Profit: Now for Prayers for the Dead, and Invocation of Saints.

This same *Carthusian* piously undertakes to instruct a young Man in the Doctrine and Principles of Christianity, to the eternal good and salvation of his Soul: nothing could be more good and innocent, nothing more flexible and towardly than this small Disciple, so that it pleased God to think him fit for Heaven, and to take him to himself: the loss of so pretty and sweet a Companion could not but disquiet the Religious Tutor. He prays and macerates himself with self denial and rigid discipline; his grief so far increas'd upon him, that the good natur'd Lad took compassion of his old melancholy Master. He descends from his Habitation above, wrap't up in a flame of Light, and thus revives his fainting mind; *O most kind and loving Father, what ails thee? don't look so cloudy and mopish: do not you know that I am your Foster-child? look upon me and talk with me as you used to do: Thus much comfort I can impart unto you, that, if you enquire concerning my present state and condition, your chaste love, your undeserved compassion, the vertue of your frequent and earnest Prayers have list'd me*
up

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up into Heaven: And now I am settled in that Condition wherein I can repay all your Spiritual cares, now I am in a capacity to be beneficial to you: And so he vanish't.

Now, lest single Miracles should prove a sign of Barrenness, take a whole Cluster together.

One *Ancelins*, a Member of the same Order, after death trebles the wonder.

First of all, when they were burying this precious Saint, when all things appear'd mournful and solemn, a suddain flash of heavenly flame kindled all the Lamps of the Church (which were only lighted on great days) and made a most brave and glorious shew.

Not long after a Noble youth, who was troubled with an Ague and the Falling-sickness, was perfectly cured by drinking the Wine with which his dead Body was cleansed: This would hardly have been swallow'd, without a good draught. Nay, they affirm that the very Cup retained its juggling Vertue a great while.

At last, this *Anceline* had so perfectly learn't his trade of Wonder-working, that he could forestall the Resurrection. For when a young Child, three years old, was by an unhappy accident drown'd, the Parents immediately bring him to this most famous

of the Charter-house.

27

famous Sepulchre, by the vertue of which he is revived, snatches up a Staff in his hands, bow's civilly like a good Boy, and away he marches.

Pray now let *England* come in for a share, shall our first *Carthusian* Prior dye ingloriously, and be buried in dull silence? *Vous Avez*: *Hugo* Prior of *Witham* (afterwards Bishop of *Lincoln*) was not there attending on thy Funeral two Kings, many Earls, three Arch-bishops, fourteen Bishops, one hundred Abbots, and Miracles Innumerable? So, so; enough for one Man. Yet *France* would fain have rob'd us of the Virtue of this Saint, by placing his Statue near the Walls of *Paris*, which ruin'd all the Physicians in *France*, by curing all sick Persons who pass'd by.

Now for a Tryal of Skill more than ordinary. I would not give a Farthing for him, if he were not Master of his Art; if he could not lay the Spirits he has raised; if he cannot, like the Philosopher, dismiss the Magnetical Troops, by rubbing his Steel upon the contrary Pole: The Scene opens.

There chanced to dye a certain *Carthusian* Frier, a man of so much holiness and integrity of Life, that Miracles grew as thick about his Tomb, as the Bryars and Thistles
which

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which *Alexander* found about that of *Achilles*; he perform'd so many Miracles after his death, by curing the blind and the lame, as many Distempers as a Bill of Mortality contains: Insomuch that it proved to be of a very bad Consequence; for there was so great a conflux of People, and they so importunate to enter, that the Convent had but little time to serve God in, and perform the Rules of their Order. Upon which account, one *Fanceline*, the Tenth Prior of *Cartuse*, undertakes to lay this inconvenient and troublesome Spirit, after this manner: These are the words.

In virtute Sanctæ Obœdientie præcipio, Fili, ut eam, quam vivus obœdientiam observasti, etiam nunc exhibeas, nec miraculum amplius ullum deinceps facere præsumas.

It seems the busie Imp was but an ordinary Member in the Fraternity, and therefore was bound to his Canonical Obedience.

One *Turnerius Johannes*, upon the complaint of a Country-man, that he had unadvisedly cast some Writings of concern into the Fire, bid him go to the Flames, and take them up again whole and entire; and commanded him withal to tell no man
of

of the Miracle : And the Profane Historian adds, But he spread it so much the more.

Now listen to a visible Stretcher ;

A certain young Man at *Mentz* in *Germany*, being a while upon tryal in a *Carthusian* Convent, dislik'd it, and resolved to leave the Order, and return to his Secular Condition : But before he left them, he thought it convenient to pay his Adoration to the Blessed Virgin ; as he was taking his Farewel, the Picture was visibly seen to whirl round, and turn its back in disdain upon the Apostatiz'd Novice : These are his words ;

Cum autem quasi extremum valedicturus eam saluaret, Imago ipsa visibiliter se regyrans, suum conspicienti Novitio dorsum vertit.

Carthu-

Carthusiense Cœnobium in Suburbio *Londinensis* Civitatis, La Salutation More Dieu, nuncupatum.

Licentia *Edvardi* tertii de Fundatione ejusdem.

Rex omnibus ad quos, &c. Salutem.

Vol. 1.
Monast.
Anglic.
p. 961.

Sciatis, quod de Gratiâ nostrâ speciali concessimus & Licentiam dedimus pro nobis & Heredibus nostris, quantum in nobis est, Dilecto & Fideli nostro Waltero Domino de Manny Militi, quod Ipse & solus suo proprio, viz. in quodam loco extra Barram de West-Smithfield, London, vocato *Newe cherche hawe*, quod quidem solum de nobis non tenetur in capite, quandam domum Monachorum Ordinis Cartusienfis, viz. de quodam Priore & certis Monachis ibidem, La Salutation de Mere Dieu, in honore Dei & B. Mariæ Virginis Fundare, & 20 acres terræ cum pertinentiis de solo præ-

*prædicto, unâ cum quâdam Capellâ & aliis
Domibus supra terram prædictam ædificatis,
dare possit & assignare præfatis Priori &
Monachis, & Successoribus suis pro inhabi-
tatione suâ ibidem facienda, ad Missas, O-
rationes, & alia Divina Servitia, pro sala-
bri statu nostro, & ipsius Walteri & Mar-
garetæ Uxoris ejus, dum vixerimus; & pro
animâ nostrâ, & pro animabus Progenito-
rum & Hæredum nostrorum: nec non ani-
mabus eorundem Walteri & Margaretæ,
Antecessorum, & Hæredum suorum, cum
ab hac luce abstracti fuerimus, & animabus
Alicia de Henaud, & Michaelis North-
burgh, nuper Episcopi Londinensis, ac om-
nium Benefactorum ipsius Walteri, & omni-
um Fidelium defunctorum in Capella, &
domibus prædictis juxta Ordinationem ipsius
Walteri inde faciendam, celebrandas, & fa-
ciendas in perpetuum.*

T. Rege.

Apud Westm.
6. die Febr.

Bulla

Bulla *URBANI* Papæ.

Ex auto-
grapho in
Curiâ
Augment.

Urbanus Episcopus Servus Servorum
Dei, Dilectis Filiis, Priori, & Con-
ventui novæ Domus, Matris Dei,
prope *Londonias*, Ordinis *Cisterciensis*,
Salutem & Apostolicam benedi-
ctionem.

EXhibita nobis pro vestra parte petitio
continebat, quod dudum felicitis recor-
dationis Clementi Papæ Sexto, Prædecessori
nostro, exposito, quod quondam Walterus de
Manny Miles, Cameracensis Diœcesis, tem-
pore quo mortalitas hominum vigeat in par-
tibus Anglicanis, locum, seu fundum quen-
dam prope *Londonias* acquisiverat, quem
de licentiâ Ordinarii, in Cæmeterium pro
sepulturâ Pauperum, dedicari, & capellam
in eodem fundo edificari fecerat, opere sum-
ptuoso: in quo Collegium 12 capellanorum, &
unius qui præesset iisdem, ordinare de bonis
propriis, & sufficienter dotare disposuerat; ac
eidem Prædecessori supplicato, ut eidem mili-
ti fundandi & dandi Licentiam hujusmodi
con-

concedere dignaretur: Idem Prædecessor Episcopo Cantuariensi, & Episcopo Londinensi, non expressis nominibus, vel eorum alteri, dando per suas Literas Facultatem, Collegium juxta Ordinationem utriusque, vel alterius ipsorum, de Perpetuis Capellanis, vel Ministris usque ad dictum vel alium minorem numerum, prout eidem militi videretur; ac Persona, quæ eidem Collegio præesset faciendum in dictâ Capellâ, fundandi tamen dotæ sufficienti dictæ Capellæ, de bonis ipsius militis, primitiis assignata, jure Parochialis Ecclesiæ, & cujuslibet alterius semper salvo, ad Instantiam ejusdem militis duxerat concedendum. Ac Insuper uniendi, ea vice eidem Collegio instituto prius & dotato, tria Beneficia Ecclesiastica in Regno Angliæ consistentia, quorum fructus centum librarum sterlingorum summam, secundum taxationem decimæ, non excederunt, ad cujuscunque Patronatum spectantia, Patronorum ad id consensu accedente, prout in iisdem Literis ejusdem Prædecessoris plenius continetur: Et demum prout eadem Petitio subjungebat, bonæ memoria Michael Episcopus Londinensis, & idem Miles, prædicto Collegio nondum instituto, Conventum duplicem Monachorum Ordinis Carrusiensis in loco prædicto mutato proposito dicti Militis, fundaverunt. Quare nobis humiliter supplicare fecistis quatenus iisdem Archiepiscopo &

D

Epis-

Episcopo, similem uniendi domui seu conventui vestro Beneficia Ecclesiastica cum curâ, vel sine curâ, ad summam ducentarum librarum Sterlingorum, secundum taxationem Decime ascendentia, in dicto Regno consistentia; ad quorumcunq; etiam Laicorum patronatus pertinent, dummodo Patronorum ad id accedat assensus, & ipsa Beneficia dictam summam non excedant, facultatem concedere dignaremur: Nos igitur, vestris in hac parte Supplicationibus inclinati, Venerabili Fratri Archiepiscopo Cantuariensi uniendi hac vice, duntaxat auctoritate Apostolicâ, Ecclesias Parochiales, seu Beneficia Ecclesiastica, ad quorumcunque, etiam Laicorum, Patronatus pertinentia, dummodo Patronorum ad id accedat assensus, & jus Patronatus post Unionem vobis remaneat, ac eorum fructus, Redditus, & Proventus ducentarum librarum Sterlingorum secundum taxationem decimæ, valorem annuum non excedant, dictosque Priorem & Conventum, vel Procuratores suos eorum nomine, post unionem hujusmodi, cedentibus vel decedentibus Rectoribus ipsorum, & Beneficiorum, qui tunc fuerint, vel aliâs Beneficia ipsa quomodocumque dimittentibus; in Beneficiorum ac jurium, ac pertinentiarum prædictorum corporalem possessionem inducendi, & defendendi Inductos, amotis quibuscumque detentoribus ab iisdem, ac faciendâ ipsis Priori & Con-

ventui

ventui, de ipsorum Beneficiorum Fructibus, redditibus, proventibus, congruas portiones ad ipsius Archiepiscopi vel Ordinarii arbitrium, (super quo ipsius Archiepiscopi & Ordinarii conscientiam oneramus), taxandas; ex quibus si sint Ecclesia Parochiales, perpetui Vicarii per Priorem, qui erit pro tempore, & conventum dicta domus, ad Beneficia eadem presentandi, commodè sustentari, jura Episcopalia solvere, & alia iis incumbencia onera sustentare: Contradictores Authoritate nostra, appellatione postposita, compescendo, non obstantibus si aliquis super provisionibus sibi faciendis de hujusmodi vel aliis Beneficiis Ecclesiasticis in illis partibus, Speciales vel Generales, Apostolicæ Sedis, vel Legatorum ejus Literas impetravit, etiam si per eas ad inhibitionem, reservationem, & decretum, vel alias quomodolibet, sit processum: Quas Literas & Processus habitos, & quos per eos post unionem hujusmodi haberi contigerit, ad dicta Beneficia volumus extendi. Sed nullum per hoc iis quoad assencionem aliorum beneficiorum prejudicium generari, & quibuslibet Privilegiis, Indulgentiis, & Literis Apostolicis, Generalibus vel Specialibus, quorumcunque tenorum existant, per quæ presentibus non expressa, vel totaliter non inserta effectus earum impediri valeat quomodolibet, vel differri, & de quibus quorum-

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*que totis tenoribus habenda sit in Literis
nostris mentis specialis, plenam & libe-
ram tenore presentium potestatem concedi-
mus.*

Datum Romæ.

*Apud Sanctam Marinum
trans Tyberim pridie
Idus Decembris, Pon-
tificatus nostri Anno
primo.*

An

*An Account of Sutton's Foundation,
with his Life and Death.*

THOMAS SUTTON Esquire,
Founder of King *James* his Hospi-
tal in the *Charter-house*, was born at *Knaith*
in *Lincolnshire*, in the year of our Lord
1531. which was the Four and twentieth
year of *Henry* the Eighth.

Though he was born, rather to give
Honour to his Family, than to bor-
row any from it; yet his Blood was con-
veighed to him through many noble *Saxon*
Veins, in *Cheshire*, *Lancashire*, and *Wor-*
cestershire: For, notwithstanding the *Da-*
nish and the *Norman Conquests*, yet in the
time of the latter, we find one of this Fa-
mily Sheriff in those Parts, a Person of a
fair and honourable esteem in the World:
And this advantage a Man well descended
has above all others, unless he degenerate,
that the Great Actions of his *Ancestors* will

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not let him sleep until he has outdone the Original.

The Course of this Ancient Family (like the River *Alpheus*) a while ran silently under Ground, while at last it sprang up in *Lincolnshire*, in the time of *Henry* the Seventh, under *Dudley*, as notorious for Cruelty and Exactions, as our *Founder* is for Mercy and Compassion.

His Father was *Edward Sutton*, Son of *Thomas Sutton*, Servant to *Edward* the Fourth. His Mother was *Jane Stapleton*, the Daughter of *Robert Stapleton* Esquire, of the most Generous and Worthy Family of the *Stapleton's* in *Yorkshire*. *Ancestours*, not so low, that his Descent should be a shame to his Vertues; nor yet so great, but that his Vertue might be an Ornament to his Birth.

Mr. Cox (afterwards *Dr. Cox*, *Almoner* to King *Edward* the Sixth, and Bishop of *Ely* under Queen *Elizabeth*) brought him up three years at *Eaton*, four years in *Magdalen* and *Jesus* Colledges in *Cambridge*; to each of whose Children, surviving at his Death, *Mr. Sutton* gave 10 *l.* for a Legacy: and as a thankful Acknowledgment of the Benefits he received from those places of good Learning, he nobly bequeathed 500 *l.* to each Colledge.

Jesus

Soon

Soon after he was placed in *Lincolns-Inne*, as a Student, that he might want no part of Learning becoming a Gentleman. Not long after, almost tired with a Seditary life, desire of Travel increasing with his Knowledge, he went to visit *Forreign Nations*, and obtained the perfection of several Languages.

Half of a year he tarries in *Spain*, two in *Italy*, one in *France*, and then he passes into *Holland*, and the *Low-Countrys*; from whence, after a year or two spent in the *Italian Wars* (for he was at the Sacking of *Rome*, under the Duke of *Bourbon*) he returned, accomplish'd with experience and observation: Then he was admitted to the Earl of *Warwick* and the Earl of *Leicester's* service. To the former he was a Steward, to the latter a Secretary; and to both he approved himself so able and faithful, that they declared him fit for more Publique Employments: as after appear'd by their helping him to Farm the Northern Coal-mines, and that upon no other Security than his own Word.

He was quickly spy'd out by his wife and noble Sovereign Queen *Elizabeth* (one, who knew where to bestow her Favours, and who deserved her Bounty) by her he was made *Master of the Ordnance* at *Bar-*

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wick, which Office he enjoyed Fourteen years; in token whereof there are two Pieces of Ordnance carved in Stone, and set upon the Chimney-piece, in the great Hall in the *Charter-house*.

Then he was chosen Pay-Master to the Northern Army; and afterwards one of the Commissioners for the Sequestration of the Lands of the Northern Rebels: in opposition to whom, he shewed himself a wise Man in disposing so advantageously of the *Berwick* Forces: And a valiant Man in his Actions and Conduct.

Some years after he became Victualler to the Navy, and some Garrisons in the *Low-Countries*; one of which was *Ostend*, which, by the help of some Fishermen, he relieved very strangely, and to his own great Advantage: to which Town he left in his Will 100 *l*.

Lastly, he was a Commissioner for Prizes, under the Earl of *Nottingham*, Lord High Admiral of *England*, who gave him Letters of Mart against the *Spaniard*, from whom he took a Ship richly laden, worth Twenty thousand pounds.

Having by these profitable Impleys laid the Foundation of a good Estate, upon some mis-understanding between him and the Northern Nobility, he retires to *London*,
to

to enjoy and improve it ; where his Riches increased, and came upon him like a Tyde , by the just Arts and Methods which he used.

He brought with him to *London* the Reputation of a mighty monied Man, inso-much that it was reported, That his Purse returned from the North fuller than *Queen Elizabeth's Exchequer* : (here he was made a Freeman, Citizen, and Girdler of *London*.)

His Payments were thought as sure as her Pensions ; the readiness of his money, and the fairness of his dealing, laid the grounds of a mighty Reputation ; for now he is look't upon by all men, he has the first refusal of the best Bargains, of Sales, and Mortgages, which were more frequent in a dead time of Money, as that was. Here possibly he got acquaintance with several Lords Servants, whom he remembers in *his last Will*, and piously relieves them.

He was also resorted to by Citizens for money ; and indeed Mr. *Sutton* became the Banker of *London* : being called upon so much, that he was perswaded to help others too, in the putting out of their money. Once he thought of setting up a Bank in *London*, like that in *Amsterdam* ; where People might take up money, at so moderate an Interest ,
as

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as should not eat out their Labour, nor waste the heart and life of Trade, by making the care, pains, and ingenuity of the Borrower, sweat, and toyl, for the sole benefit of the Lender: Therefore he lodged a 100 *l.* in some honest mens hands to lend to poor people, weekly or monthly, by small sums upon good pawns, while he lived; and when he dyed, he left 1000 *l.* to the Chamber of *London*, to be yearly lent to Ten young Trades-men without Use. Besides, he ordered his Executors to abate half a years Interest to all his Debtors, when they call'd in his mony.

Thus did this great Man wax rich and known, which made him to some evil-minded persons, the object of Envy: and he finds not the Shadow of that Charity in the World, which he shew'd in Substance and Reality.

Some urge that he served himself too much upon the hopes many had entertained of being his Heirs: by receiving those Gifts, which some covetous Friends, *miserunt in hamo*, by easily purchasing those Lands which they expected should return with Interest. I do not understand the unreasonable presumption of men, to name and adopt themselves their Neighbours Heirs, and, if they confirm it not, they shall be branded

branded with Injustice: The Wisdom of the Serpent is as well required, as the Innocency of the Dove. He that strives to outreach his Friend, is justly caught in his own Snares.

Others strongly believe he was the Subject of *Ben. Johnson's* mirth: Which (if it were true) is no real Scandal to this good Man, when all things just and honourable, sacred and of good report, are shamefully exposed to the lewd affronts of a bold and licentious Stage. Besides, 'tis probable the Poet never intended what they think. For in that Age several other men were pointed at, and who was the true Person, was then a matter of doubt. If the Poet design'd to injure the Fame of *Sutton*, he was first of all an ungrateful Wretch, to abuse those hands which afforded him Bread, for he allowed him a constant Pension: And secondly, he disowned his very Hand-writing, which he sent to our Founder, in Vindication of himself in this matter.

In the late unhappy times, another sort of Enemy appears, and will hardly suffer this pious Benefactor to lye quiet in his Grave: The Revenue made a great noise, and prov'd something melodious to the ears of the commanding Party; therefore they endeavour to find out a way to subvert the
House,

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House, Foundation and all. No better Plea than the old Popular Argument (used before against his Sacred Majesty *Charles the First*, of ever blessed memory) *Poper*y, *Poper*y: 'Tis presently whisper'd about, *That Sutton dyed a Papist; That the House was built upon naughty, Popish ground; That all the Walls were full of Tapers and Crosses; That it was designed to Jesuitical ends and Purposes; That there was a great Vault underneath, which reach't almost to Islington, and (for ought they knew) it might be full of Powder and Malignants, Plots and Superstition, all conspiring against the Good Old Cause.*

At this time, *Edward Cresset* Master of the Hospital, by his Interest in that Party, interposed, and laid that storm, for which he received publick Thanks from the Lords the Governours, *Anno 1660.*

This Freak hardly deserves consideration, especially proceeding from that sort of men. Mr. *Sutton* was too well known for this Project to take effect: He was an Honest and Religious *Protestant*, constant and exemplary upon all occasions at the Publick Service of God, regular and strict in Family Duties, accustomed to Prayer, reading the Scriptures, and very solicitous in his choice of a Holy and Learned Chaplain:
His

His thoughts were usually Heaven-ward; in his Ejaculations frequently desiring God, *That as he had bountifully blessed him with a plentiful Estate, so he would be pleased to direct him in the disposal of it.* This he has been often over-heard to say, walking in his Garden. His Thoughts were not only Divine, but his usual Company were Ministers of God's Word; for there is no Writing scarce of his, to which there is not the hand of a Divine or two: Or else he visited the Fatherless and Widows, the Impotent and Indigent, and in a great measure kept himself unspotted from the World.

Now that which seems most wonderful is this, That men professing the Protestant Religion, should endeavour to pull down one of the greatest Monuments of the Reformed Religion, it being the common Argument whereby we use to prevent the Papists extravagant Relations of Good Works.

Had he been a Red-letter Man, Mr. Knott the Jesuite (in his Answer to Dr. Potter's Book, called *Charity Mistaken*) would never have vented this following Reproach: *But he must be crucified between these two:*

Do your Hospitals deserve so much as to be named? Have you any thing of that kind,
in

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in effect, of particular note? saving the few mean Nurseries of idle Beggars, and debauched People; except Sutton's Hospital, which (as I have been informed) was to receive no profit, till his death: who also dyed without Children, Brother, Sister, or known Kindred; so that peradventure, it was escheated to the King, &c. At length he says, He could tell us of the *Annunciata* at Naples, which spends Three hundred thousand Crowns, viz. above Eight thousand pounds, per Annum, feeds and cures One thousand sick persons; Nurses and entertains Three thousand Sucking-children, &c. Then he gives a hint of another famous Hospital in Rome, called *sancto Spirito*. To both which Instances Mr. Fuller does as reproachfully reply, by saying, That the Infamous Disease of Naples might well cause the erection of so mighty a Structure; and as for that at Rome, the wonderful plenty of unlawful Issues, Children basely born, did require so great a Receptacle.

I question not but both are too blame, for where ever we find any sparks of goodness and piety, though they lodge in the breast of a Turk or Jew, Papist or Protestant, yet it is but common Justice to afford every man his due praise.

'Tis easie also to discover the Jesuit's mistakes: for first Mr. *Sutton* intended to reside upon his Benefaction, as Master of it; though it pleased God sooner to take him to himself, to admit him into the *Land of Promise*.

Then his Kindred were known far and near, for *Simon Baxter*, Son of his Sister *Dorothy*, endeavoured to overthrow the Settlement of the Estate, as being next Heir in Law; as after may be seen at large.

His other Objections concerning penuriousness, shall be answered in another place. Here now I could to purpose re-criminate, but that I am sensible it is disingenuous and uncharitable; and widens the Breaches of *Christendom*.

Let the froward World endeavour to defame and calumniate, to bespatter all that is good and laudable; yet certainly, we ought to rise up in the Vindication of him, who taught us to speak, to proclaim his Charity by which we live; to commend that Temperance, which affords us affluence and plenty; to admire his Self-denial, who was to do little less than a *Miracle*, to feed a Multitude.

There

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There are few such Usurers who design to receive their interest in Heaven; few such *Benefactors*, whose comprehensive Bounty embraces all Mankind, from the Cradle almost, to the grayest Head; from the tender and helpless Youth, to the most Impotent and Infirm old Age.

Had our Founder gained that by unlawful Usury, which he disposed to pious uses (which is a sin almost to suppose, unless we had evidence) yet Restitution is the best sign, and the greatest testimonial of sincere Repentance; and where particular Restitution cannot be made to the parties wronged, God requires it should be given to relieve the poor.

Thus *Zachew*, *Luke 19.8.* upon his Repentance and Conversion, made an Overture of Restauration to all that he had wronged, nay fourfold, and gave half of his Estate to Souls that were in want; this is recorded for our Example.

But this Accusation can lay no hold on Mr. *Sutton*; for his Estate was gotten by Trade and Offices, and never laid out for Interest until his years admonished him to quit his business, and leave it for younger and more active people, who could not undertake it unless he lent them money: and what Injury did he to any man to let him have

have that at 6 *l. per Cent.* which he was able to improve to 30 or 40 *per Cent.* Besides in his latter time his mony was chiefly laid out upon Annuities.

It was observed, that when he lent mony, he would enquire how it was spent, and if he found that it was laid out for Necessaries, Food, and Rayment, he never could be perswaded to take any Use. No doubt but he rose by the Steps of Thrift and Frugality, by being diligent in a lawful Calling; nor was he Prodigal because he intended to be Magnificent.

Observe this Story which is told of his Parsimony: Whilst he was busied in Foreign Trade and Commerce with other Nations, he contracted a Familiar Acquaintance with a Merchant, his Companion in Travel; who, though he did equal Sutton in Trade, yet had not so well learned the Elements of Thrift: For when on a Journey, he called for his Pint of Wine, Sutton called for a Gill: and for every other Liquor doubled the Quantity. At length this Merchant dyes, and by Computation leaves an Estate of Fifty thousand pounds; which Report coming to Sutton's Ears, he said, *Alas! I alwaies pitied him, I thought he would dye no rich man.*

This was, in the person of his Friend, to
E correct

Of the New Foundation

correct the Suffets and Extravagancies of a Profuse Age : For a rich man is no way happier than another man, but that he has more Opportunities ministred unto him of doing more good than his Neighbours. Therefore *Diogenes* ask't of the Thrifty man but a half penny, of the Prodigal a pound ; the former, he said, might give him often , but the latter would shortly have nothing to give. *Good Husbandry* is the fuel of Liberality. He chose rather to deny himself in his Superfluities, to retrench vain Expenses, that he might be able to refresh others in their day of sorrow ; not to rake from others wants, that he might riot, and rejoyce in their miseries.

The Fame and Credit of our Generous *Founder*, brought him to share in many Offices at the *Court*, and at the *Custom-house*, where they had occasion for his mony : for when an Industrious man has once rais'd his Fortunes to a considerable pitch, he there grows rich apace, by sharing in the constant Labours of many of the under sort of men.

He was a sharer in several publick Farms, a Partner in Forreign Adventures , especially in *Muscovy* and *Hamburgh* ; inso-much that he had no less than Thirty Agents abroad.

Thus

Thus he toy'd and wrought, as if he coveted all ; and gave away, as if he desired nothing : He looked upon himself as the *Steward of the Great God*, thriving, as all should, not for himself but others : unwilling to lavish, what he could spare from his own occasions, on Pride or Ambition, the Luxury and Vanity of a trifling World, when God appointed it, to be the Portion of his Fellow-Creatures.

Mr. *Sutton*, according to the Methods of Wise men, who mean to be wealthy, appointed his Ordinary Expences to be but half of his Incomes, when they were at the lowest ; and when they increased he ordered a third part, and at the highest, he determined to be charitable to an eighth part, or thereabouts, while living : When his Estate was Two thousand pound *per Ann.* he designed one Thousand for himself and Family, in House-keeping and Board-wages ; Two or Three hundred pounds for Charity ; Four hundred pounds for Law and Physick, and many other necessities ; the rest for extraordinary Emergencies, not thinking it any way dishonourable, to have a Personal Inspection over his own Affairs.

He was happy in a Wife, as well as Estate, which was advanced by her near Twenty thousand pounds. She was the Lady

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Popham,

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Popham, and so enjoyed the Wealth of great Rich *Popham*. He had no Issue by his Beloved Wife, for God Almighty had designed him a numerous train of Children, to be adopted into his Family, and nursed up tenderly, as if they came from his own Loyns.

His Addresses were manly and taking, his Discourse clear and full of Eloquence: He did not interrupt his Resolutions with fearfulness and too much caution, nor deprive himself of the great *Instrument* of Action, *Trust*, or *Belief*. These good Qualifications, with the glad Circumstances of a large Fortune, and a long Age, near 80 years, in a *Peaceable* and *Flourishing* *Reign* (after the troublesome days of *Queen Mary*; and before the late unhappy Rebellion) could not but conspire to make him Considerable.

The Benefices that were in his Patronage, he dearly bought, that he might bestow them upon men fit to be *burning* and *shining* *Lights* in the *Church of God*; One of which Divines was Dr. *Fish* of *Hallingbury* in *Essex*, who has often testified Mr. *Sutton's* Integrity in this point: He received his Presentation of Him, *Ann. Dom.* 1610. and heard him say, *That he never desired any thing of a Minister of Gods Word, but his Prayers,*

Prayers, and the due performance of his Office.

He was a good Parishioner where he had Land and no Living; as well as a good Patron where he had both: encouraging all People by his early presence at Church; doing good Offices, as repairing Churches, and decently adorning those holy Places, *where God has said his Name shall dwell.*

He was remarkable for the Compassion and Relief he bestowed on the Widows and Children of good Ministers: and this more particularly incited to by the excellent Examples he had seen of Charity of this Nature in the *Low-Countries.*

He was very Temperate, moderating his natural Appetite by Abstinence; he was sober and vigilant, and moderate in all his Recreations: The outward Ornaments of his Body were clean and becoming, neither starch't or curious, neither careless or nice. These were not so properly the Comforts of his Soul, as the Sweetness of his Life; hence proceeded health of Body, clean Strength, a good Complexion, and a graceful and treatable Disposition.

As a Master, he was careful and diligent to enquire how his Servants performed their Labours, for the dust of the Master's Shoes, is the compost to improve the Soyl:

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and his Love appeared to his Servants by making a comfortable provision for them; for at this day, many of the Tenants to the House, are descended from those who were Servants to the *Founder*; and the common Reason they give of their good Bargains, is; *That they hold them as Rewards of their Ancestors Service.* Yet it lies in the power of the *Governors* to advance the Rent, which in some places has been done, though with great moderation; and this rather to quicken than dishearten the Tenants.

It is not intended by this Character of Mr. *Sutton*, that he should be free from all blemish; that he should be another *Bona-venture*, in whom, some affirm, *Adam did not sin.* All things have a mixture of corruption here below, nay, it is riveted in our very Nature: The fairest Figure must have some flaws, and the most beautiful Image some unhappy strokes; therefore he, as all other men, was subject to the like Passions: Whatever were his failings, common Charity should endeavour to hide his Infirmities, who was content to spread his Garments over so great a multitude.

After a numerous train of Worthy and Religious Actions, in a good old Age, within One of 80 years, he dy'd at *Hackney*, in the County of *Middlesex*, Decemb. 12. Ann.

Dorn.

Dom. 1611. He had for some time laboured under a Feverish Distemper, which wasted him away, and brought him into a lingering Consumption; this, attended with frequent and sharp fits of the Stone, and violent assaults of the Colick, made him Surrender up his Soul to that God, on whose power the Life of all Depends.

From *Hackney*, he was removed, *Decemb.* 16. to Dr. *Law's* House (one of the Executors mentioned in his Will) in *Pater-noster Row*, and from thence was conveighed to his Grave with all the Pomp and Solemnity, which might become the *Funeral* of so great a Man: Six thousand people attended his Corps through the City, whose passage lasted six hours; until they came to *Christ-Church*, where his Body lay till his Foundation at the *Charter-house* was finished (which was about Three years) *Ann. Dom.* 1614. from whence he was in a decent manner removed, *Decemb.* 12. in the aforesaid year: Upon which day is duly kept an Anniversary Commemoration, a Sermon is appointed with a Gratuity to the Preacher. The first who preached on that Occasion was Mr. *Percival Burrell*, Minister of the House, upon *Luke* 7. 5. *He hath built us a Synagogue*: The Sermon was printed *Ann. Dom.* 1629.

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After Sermon the Auditors repair to the Publique Hall, where the Bounty and Magnificence of our Noble *Founder* is gracefully set forth in a Latin Oration, by a Youth of the Foundation, whom *Sutton* has taught to speak.

Thus have we brought our *Founder* to his place of Rest; where, in the *Chappel*, on the North side, is a Noble *Monument*, Erected by his Overseers, with this following Inscription on a fair Marble-stone, in *Golden Letters*.

Sacred

Sacred to the Glory of God.

In grateful Memory of *Thomas Sutton* Esquire, late of *Castle-Camps*, in the County of *Cambridge*, at whose only Cost and Charges this Hospital was Founded, and Endowed with large Possessions, for the Relief of poor Men and Children: He was Born at *Knaitb* in the County of *Lincoln*, of Worthy and Honoured Parentage: He lived to the Age of 79 Years, and Deceased *Decemb. 12. 1611.*

Let

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Let us now consider what particular Motives were apply'd to perswade and mould the mind of this good Man to design this Great *Benefaction*: as also what Objections and Inconveniences were proposed to hinder the Progress of the Work.

Dr. *Willet*, who lived at *Barkway*; not far from Mr. *Sutton*, and was much consulted by him, would often say, *That his Thoughts had eaten his Bowels, had he not unbosom'd some of them to his Friends.* The Doctor advised him to be a Benefactor to *Chelsey Colledge*; a Place intended for the convenience and maintenance of Learned Divines, who should study and write Controversies against the Papists, Erected *Ann. Dom. 1610.* Dr. *Sutcliffe* Dean of *Excester*, was the first Master; Mr. *William Gambden* Clarencieux, and Mr. *John Heywood* Dr. in Law, Historians, were fellows of the Colledge: The Reversion of some Lands in *Chelsey*, held in Lease by the Earl of *Nottingham*, was all the Encouragement this Colledge found; whose Endowment Dr. *Willet* proposed to Mr. *Sutton*, or the erection of a new Colledge to that purpose of his own.

Another Proposition of the Doctors was taken out of King *James* his Letter to the Arch-

Arch-Bishop for the digging of a Trench out of the River *Lee*, to erect Engines and Water-works, to convey Water in close Pipes under ground, unto the City of *London*, and the Suburbs thereof, by an *Act of Parliament*, 7. *Jacobi*.

But both these proved ineffectual: Then Mr. *Hall*, Minister of *Waltham* in *Essex*, afterwards made Bishop of *Exeter*, sent him this following Letter.

Sir,

I Trouble you not with reasons of my writing, or with excuses: if I do ill, no plea can warrant me; if well, I cannot be discouraged with any Censures. I crave not your pardon, but your acceptation: It is no presumption to give good Counsel, and Presents of Love fear not to be ill taken of Strangers: my Pen and your Substance are both given us for one end, to do good: these are our Talents, how happy are we, if we can improve them well! suffer me to do you good with the one, that with the other you may do good to many, and most to your self: you cannot but know, that your full hand and worthy purposes have possessed the World with much expectation: What speak I of the World!

World! whose honest and reasonable claims yet cannot be condemned with honour, nor disappointed with dishonour. The God of Heaven hath lent you this abundance, and given you these gracious thoughts of Charity, of Piety, looks long for the Issue of both, and will easily complain of too little, or too late: your Wealth and your Will are both good; but the first is only made good by the second: for if your hand were full, and your heart empty, we, who now applaud you, should justly pity you: you might have Riches, not Goods, not Blessings; your Burden should be greater than your Estate, and you should be richer in sorrows, than in metals. For (if we look to no other world) what gain is it to be keeper of the best Earth? that which is the common Coffer of all the rich Mines, we do but tread upon; and account it vile, because it doth but hold and hide those Treasures: whereas the skilfullest Metallist, that findeth and refineth those precious Veines for Publique use, is rewarded, is honoured: the very basest Element yields Gold. The Savage Indian gets it, the Servile Apprentice works it, the very Midianitish Camel may wear it; the miserable worldling admires it, the covetous Jew swallows it, the unthrifty Russian spends it; what are all these the better for it? only good use gives praise to Earthly Possessions: hearing therefore you

owe more to God, that he hath given you an heart to do good: a will to be as rich in good Works, as great in Riches; to be a Friend to this Mammon, is to be an enemy to God; but to make Friends with it is Royal and Christian: His Enemies may be wealthy, none but his Friends can either be good, or do good: Da & accept, saith the Wise man. The Christian who must imitate the high pattern of his Creator, knows his best Riches, to be Bounty. God, who hath all, gives all; reserves nothing: and for himself he well considers, that God hath not made him an owner, but a servant; and a servant of servants not of his goods, but of the giver: Not a Treasurer, but a Steward, whose praise is more, to have laid out well, than to have received much: The greatest gain therefore that he affects, is an even reckoning, a clear discharge: which since it is obtained by disposing, not by keeping, he counts reservation loss, and just expence his trade, and joy. He knows, that well done faithful Servant, is a thousand times more sweet a Note, than Soul take thine ease: for that is the voice of the Master recommending; this of the servant presuming: and what follows to the one, but his Master's joy? and what to the other, but the loss of his Soul? Blessed be that God, which hath given you an heart to fore-think this, and in this dry and dead Age a will to
honour

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honour him with his own; and to credit his Gospel with your Beneficence. Lo! we are upbraided with barrenness: your name hath been publickly opposed to these challenges; as in whom it shall be seen, that the truth hath friends, that can give: I neither distrust nor perswade you, whose Resolutions are happily fixed on purposes of good; only give me leave to hasten your pace a little, and to excite your Christian forwardness to begin speedily, what you have long and constantly vowed. You would not but do good, why not now? I speak boldly, the more speed, the more comfort: neither are the times in our disposal, nor our selves. If God had set us a Day, and made our Wealth inseparable, there were no danger in delaying. now our uncertainty either must quicken us, or may deceive us. How many have meant well and done nothing, and lost the Crown with lingring? whose destinies have prevented their desires; and have their good motions the wards of their Executors; not without miserable success: to whom, that they would have done good, is not so great a praise, as it is dishonour, that they might have done it: these Wrecks are our Warnings: we are equally mortal, equally fickle. Why have you this respite of living, but to prevent the Imperious necessity of Death? It is a woful and remediless complaint, the end of our days hath overruled

the beginning of our good Works: Early beneficence hath no danger; many joys: for the conscience of good done, the Prayers and Blessings of the Relieved, and the Gratulations of Saints, are as so many perpetual Comforters, which can make our life pleasant, and our death happy; our evil days good, our good better: all these are but lost with delay: few and cold are the Prayers for him that may give: and in lieu, our good purposes fore-slow'd are become our tormentors: upon our Death-bed little difference is betwixt good deferr'd, and evil done: good was meant, who hinder'd it? will our Conscience say: There was time enough, means enough, need enough, what hinder'd? did fear of envy, distrust of want? alas! what Buggs are these to fright men from Heaven? as if the envy of keeping were less than bestowing: as if God were not as good a Debtor, as a Giver. He that gives to the Poor, lends to the Lord, says Solomon. If he freely give us what we may lend, and grace to give, will he not much more pay us what we have lent? and give us, because we have given? that is his bounty, this is his justice: O happy is the man that may be a Creditor to his Maker! Heaven and Earth shall empty, before he want a Royal Payment: if we dare not trust God while we live, how dare we trust men, when we are dead? Men, that
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are still deceitful, and light upon the Balance: light of truth, and heavy of self-love: how many Executors have proved the Executioners of honest Wills? how many have our eyes seen, that after most careful choice of Trusty Guardians, have had their Children and Goods so disposed, as if the Parents Soul could return to see it, I doubt whether it would be happy: How rare is that man, who prefers not himself to his dead Friend, profit to truth? who will take no advantage of the impossibility of the account? Whatever therefore men either shew or promise, happy is that man that may be his own Auditor, Supervisor, Executor: as you love God and your Self, be not afraid of being happy too soon. I am not worthy to give so bold advice, let the Wiseman Syrach speak for me; Do good before thou dye, and according to thine ability stretch out thine hand, and give: defraud not thy self of thy good day; and let not the Portion of thy good desires pass over thee: Shalt thou not leave thy travels to another, and thy labours to them that will divide thy Heritage? Or let a wiser than he speak, viz. Solomon: Say not, to morrow I will give, if thou now have it: for thou knowest not what a day will bring forth. It hath been an old Rule of Liberality, He gives twice, who gives quickly: whereas slow

benefits

benefits argue uncheerfulness, and lose their worth: who lingers his receipts, is condemned as unthrifty: he who knoweth both, saith, It is better to give, than to receive. If we are of the same spirit, why are we hasty in the worst, and slack in the better? Suffer you your self therefore, Good Sir, for God's sake, for the Gospel's sake, for the Church's sake, for your Soul's sake, to be stirred up by these poor lines, to a resolute and speedy performing of your worthy intentions. And take this as a loving Invitation sent from Heaven, by an unworthy Messenger: you cannot deliberate long of fit Objects for your Beneficence, except it be more for multitude, than want: the Streets, yea, the World is full. How doth Lazarus lye at every door? how many Sons of the Prophets in their meanly provided Colledges, may say, not mors in olla, but fames? how many Churches may justly plead that which our Saviour had his Disciples, The Lord hath need? and if this infinite store hath made your choice doubtful, how easie were it to shew you, wherein you might oblige the whole Church of God to you? and make your memorial both eternal and blessed: or if you had rather, the whole Commonwealth?

But now I find my self too bold, and too busie, in thus looking to particularities:

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God

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God shall direct you, and if you follow him, shall Crown you. Howsoever, if good be done, and that betimes, He hath what he desired, and your Soul shall have more than you can desire. The Success of my weak, yet hearty Counsel, shall make me as rich, as God hath made you, with all your abundance.

God bless it to you, and make both our Reckonings cheerful in the Day of our Common Audit.

Never man received Advice more kindly than Mr. Sutton, and blessed God for the return of his Prayers in the Garden. He never was inclinable to Dr. Willet's former Proposal, upon these accounts: he understood the Patrons of *Chelsey* Colledge were few, nor was his design to be an additional Benefactor, but a Founder. Besides, he plainly saw those Enemies to the work, who thought they lay in secret: and what was more, he perceived it was look't upon with a jealous Eye by the *Universities*, as a disparagement to them. Then, other Divines and Churchmen thought they were undervalued, because the Fellows of this Foundation were likely to gain Priviledges pre-

prejudicial to them. And lastly, the Politick States-men did dislike the Project, suspecting Court Divinity, and History, from a Colledge. This is supposed to be the place meant by the *Incomparable Cowley*, in his excellent Instructions towards the Institution of a Colledge.

Nor to add a City-Hospital could he be induced (though much solicited) the poor of those places being likely to be well provided for, by the daily Legacies of such, who were not in any capacity to do so great things as himself.

Being thus solicited by others to perform that, which he had long since resolved within himself; and having observed how many hopeful Youths miscarried for want of competent Means for their Education; and how many *ancient Gentlemen*, having the same tender Breeding with their Elder Brothers, yet have but the slender Fortunes of a Younger Brother; that they were too generous to begg, not made for work (whose ingenuous Natures were most sensible of want, and least able to relieve it) but were cast away, and brought to misery for want of a comfortable Subsistence in their Old Age: Therefore he resolved to prevent, by his memorable Charity, as far as he could, these growing in-

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conveniences. The blind Devotion of former Ages had so abused the ends and designs of Charitable Works, that King *Edward* the First (as well as *Theodosius* the Emperour) made a *Law of Mortmain*; whereby it is made unlawful for any man to bestow Land of such a value to any Religious or Charitable use without licence from the King, of *Mortmain* in Parliament.

This Law of Amortization in the Emperour's time, much grieved many good men: For St. *Ferome* thus complains to *Nepotian*, I am ashamed to say it, the Priests of Idols, Stage-players, and Common Harlots, are made capable of Inheritance, and receiving Legacies, only Ministers of the Gospel are barred by the Law thus to do, and that not by Persecutors, but Christian Princes: neither do I complain of the Law, but am sorry we have deserved it. To the same purpose is that of St. *Ambrose*, Ep. 31. deploring the State of the Clergy.

Upon the account of this Law, Mr. *Sutton* was forced to petition his Majesty K. *James* and the Parliament, *March* 10. 1609. for leave and licence to erect and endow an Hospital in the Town of *Hallingbury Bouchers*, in the County of *Essex*.

An

An Act of Parliament granted to
Thomas Sutton Esq. to erect an
 Hospital at *Hallingbury in Essex,*
 &c.

Humbly beseecheth your Majesty;
 your loyal and dutiful Subject
Thomas Sutton of Balsham in the County
of Cambridge Esquire, That it may please
 your most excellent Majesty; and the
 Lords Spiritual and Temporal, and the
 Commons in this present Parliament
 assembled, to enact, ordain, and establish,
 And be it enacted, ordained, and establish-
 ed by the Authority aforesaid, That in
 the Town of *Hallingbury*, otherwise cal-
 led *Hallingbury Bouchers* in the County
 of *Essex*, there may be builded and ere-
 cted (at the costs and charges of your
 Suppliant) one meet, fit and convenient
 House, Buildings, and Rooms, for the
 abiding and dwelling of such a number
 of poor people, men and children, as
 your Suppliant shall name, limit and
 F 3 appoint

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appoint to be lodged, harboured, abide, and be relieved there; And for the abiding, dwelling, and necessary use of one Schoolmaster and Usher to instruct the said children in reading, writing, and Latin and Greek Grammar, and of one Divine and godly Preacher to instruct and teach all the rest of the same House in the knowledge of God and his Word, And of one Master to govern all these persons of, in, or belonging to the same House; And that the same shall and may be called and named the Hospital of King James, founded in Hallingbury in the County of Essex, at the humble petition and at the only costs and charges of Thomas Sutton Esquire, And that the right reverend Father in God Richard, now Archbishop of Canterbury, and his Successors Archbishops there, Thomas Lord Ellesmere Lord Chancellor of England, and such as after him shall succeed to be Lord Chancellors or Lord Keepers of the great Seal of England, for and during the time they shall so continue or be in the same office, Robert Earl of Salisbury Lord High Treasurer of England, and such as after him shall succeed to be Lord Treasurers of England, for and during the time they shall continue or be in the

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the same Office, The Reverend Father in God Launcelot Bishop of Ely, and his Successors Bishops there, Richard Bishop of Rochester, and Dean of the Cathedral Church of Westminster, and his Successors of and in the same Deanery of Westminster, Sir Thomas Foster Knight, one of the Justices of your Majesties Court of Common Pleas usually holden at Westminster, Sir Henry Hobart Knight, your Majesties Attorney General, John Overall Doctor of Divinity, Dean of the Cathedral Church of Saint Paul in London, and his Successors Deans there, Henry Thursby Esquire, one of the Masters of your Majesties Court of Chancery, Thomas Fortescue, Thomas Pager, Geoffrey Nightingale, and Richard Sutton Esquires, John Lawe and Thomas Browne Gentlemen, and such others as shall be from time to time for ever hereafter chosen and nominated in and to the places and steads of such of them as shall decease, by your Suppliant during his life, And after his decease by the most part of them which then shall be Governours of the said Hospital, to be and succeed in and to the place and places of him and them deceasing, shall and may be the Governours of the said Ho-

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spital, and of the Members, Goods, Lands, Revenues and Hereditaments of the same at all times hereafter for ever. And that the same Governours and Hospital shall for ever hereafter stand and be incorporated, established, and founded in name and in deed a body politique and corporate, to have continuance for ever, by the name of the Governours of the Hospital of King James, founded in Hallingbury in the County of Essex, at the humble petition, and at the only cost and charges of Thomas Sutton Esquire, and that they the said Governours may have a perpetual succession, and that by that name they and their Successors may for ever hereafter have, hold, and enjoy the Mannors, Lordships, Messuages, Lands, Tenements, and Hereditaments hereafter mentioned, without any licence or pardon for any alienation of them or any of them, and without any licence or for Mortmain, or any other Law or Statute to the contrary notwithstanding, That is to say, your Suppliants Mannors and Lordships of Southminster, Norton, Little Hallingbury, alias Hallingbury Bouchers, and Much Stambridge in the County of Essex, with all their and every of their Rights, Members, and Appur-

purtenances whatsoever, And also all those your Suppliants Mannors and Lordships of Buslingthorpe and Dunnesby in the County of Lincoln, with their and either of their Rights, Members, and Appurtenances whatsoever, And also all those your Suppliants Mannors of Saltorpe, alias Saltrop, Chilton, and Blackgrove, with their and every of their Rights, Members, and Appurtenances in the said County of Wilts, And also all those your Suppliants Lands and Pasture Grounds called Blackgrove, containing by estimation two hundred Acres of Pasture, with the Appurtenances in Blackgrove and Wroughton in the said County of Wilts, And also all that your Suppliants Mannor of Mihenden, otherwise called the Mannor of Mhunden in the Parishes of Wroughton, Lydgerd, and Tregoce, in the said County of Wilts, And all that your Suppliants Mannor of Elcombe and the Park called Elcombe Park in the said County of Wilts, And all that your Suppliants Mannor of Wattle-scote, otherwise called Wigglescote, otherwise called Wiglescote, otherwise called Wikescote, in the County of Wilts, And all that your Suppliants Mannor of Wescote, otherwise called Wescote, with
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the Appurtenances in the said County of Wilts, And also all those your Suppliants Lands and Pastures, containing by estimation one hundred Acres of Land, and threescore Acres of Pasture, in Wiglescote and Wroughton in the said County of Wilts, And also all that your Suppliants Mannor of Uffcote with the Appurtenances in the said County of Wilts, And all those your Suppliants two Messuages, and one thousand acres of Land, two thousand acres of Pasture, three hundred acres of Meadow, and three hundred acres of Wood with the Appurtenances in Brodehinton in the said County of Wilts, And also all those your Suppliants Mannors and Lordships of Campes, otherwise called Comps, otherwise called Campes-Castle, otherwise called Castle-Campes, situate, lying, being and extending in the Counties of Cambridge and Essex, or in either of them, or elsewhere within the Realm of England, And also all that your Suppliants Mannor of Balsam in the County of Cambridge, with all and singular the Rights, Members, and Appurtenances thereof whatsoever, And also all that your Suppliants Messuage and Lands situate and being in the Parishes of
Hackney

Hackney and Tottenham in the County of Middlesex, or in either of them, with their and either of their Rights, Members, and Appurtenances whatsoever, which said Messuage was lately purchased of Sir William Bower Knight, and the Lands in Tottenham now or late in the tenure or occupation of William Benning Peoman, and also all and singular the Mannors, Lordships, Messuages, Lands, Tenements, Reversions, Services, Meadows, Pastures, Woods, Adowlsong, Patronages of Churches, and Hereditaments of your Suppliant whatsoever, situate, lying, or being within the said Counties of Essex, Lincoln, Wilts, Cambridge, and Middlesex, or any of them, with all and every their Rights, Members, and Appurtenances whatsoever: And also all your Suppliants Letters Patents, Indentures, Deeds, Evidences, Bonds and Writings concerning the Premises, or any of them, And all such Conditions, Warranties, Vouchers, Actions, Suits, Entries, Benefits, and Demands as shall or may be had by any person or persons upon, or by reason of them, or any of them, except those your Suppliants Mannors or Lordships of Littlebury and Hadstock

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the Appurtenances in the said County of Wilts, And also all those your Suppliants Lands and Pastures, containing by estimation one hundred Acres of Land, and threescore Acres of Pasture, in Wiglescote and Wroughton in the said County of Wilts, And also all that your Suppliants Mannor of Uffcote with the Appurtenances in the said County of Wilts, And all those your Suppliants two Messuages, and one thousand acres of Land, two thousand acres of Pasture, three hundred acres of Meadow, and three hundred acres of Wood with the Appurtenances in Brodehinton in the said County of Wilts, And also all those your Suppliants Mannors and Lordships of Campes, otherwise called Comps, otherwise called Campes-Castle, otherwise called Castle-Campes, scituate, lying, being and extending in the Counties of Cambridge and Essex, or in either of them, or elsewhere within the Realm of England, And also all that your Suppliants Mannor of Balsam in the County of Cambridge, with all and singular the Rights, Members, and Appurtenances thereof whatsoever, And also all that your Suppliants Messuage and Lands scituate and being in the Parishes of Hackney

Hackney and Tottenham in the County of Middlesex, or in either of them, with their and either of their Rights, Members, and Appurtenances whatsoever, which said Messuage was lately purchased of Sir William Bower Knight, and the Lands in Tottenham now or late in the tenure or occupation of William Benning Peoman, and also all and singular the Mannors, Lordships, Messuages, Lands, Tenements, Reversions, Services, Meadows, Pastures, Woods, Advowsons, Patronages of Churches, and Hereditaments of your Suppliant whatsoever, situate, lying, or being within the said Counties of Essex, Lincoln, Wilts, Cambridge, and Middlesex, or any of them, with all and every their Rights, Members, and Appurtenances whatsoever: And also all your Suppliants Letters Patents, Indentures, Deeds, Evidences, Bonds and Writings concerning the Premises, or any of them, And all such Conditions, Warranties, Vouchers, Actions, Suits, Entries, Benefits, and Demands as shall or may be had by any person or persons upon, or by reason of them, or any of them, except those your Suppliants Mannors or Lordships of Littlebury and Hadstock

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Hadstock in the said County of Essex; And except all your Suppliants Lands, Tenements and Hereditaments in Littlebury and Hadstock aforesaid, or in either of them, And that the said Governours and their Successors by the same name shall and may have power, ability, and capacity, to demise, lease, and grant their Possessions and Hereditaments, and every of them, And to take, acquire, and purchase, And to sue and be sued, And to do, perform, and execute all and every other lawful act and thing, good, necessary and profitable for the said incorporation, in as full and ample manner and form to all intents, constructions, and purposes, as any other incorporations or body politique or corporate, fully and perfectly founded and incorporated, may do, And that the same Governours and their Successors for the time being, may have and use a common Seal for the making, granting, and demise of such their demises and leases, and for the doing of all and every other thing touching or in any wise concerning the said Incorporation, In which Seal shall be ingraven the Arms of the said Thomas Sutton your Suppliant: And also that it may be further enacted by the Authority aforesaid,

said, and be it enacted by the Authority aforesaid, That your Suppliant during his life, and the said Governours and their Successors for the time being, or the most part of them, after his decease, shall and may have full power and lawful authority to break, alter, and change the said Seal: And that your said Orator during his life, and the said Governours and their Successors for the time being, or the most part of them, after his decease, shall and may have full power and authority to nominate and appoint, and shall and may nominate and appoint, when and as often as he and they shall think good, such person and persons as he and they shall think meet to be Master, Preacher, Schoolmaster, Usher, poor Men, poor Children, and Officers of the said Hospital, And when any of them by death, resignation, deprivation, or otherwise, shall become void, shall and may within one month next after such avoidance, by writing under their said Common Seal, nominate and appoint one or more learned, godly, discreet and meet men and persons to be Master, Preacher, Schoolmaster, Usher, poor Men, poor Children, and Officers in the places of them, and every of them
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so deceasing, resigning, or otherwise becoming void, And that in case the said Governours and their Successors for the time being, or the most part of them, shall not within one month after such avoidance make such nomination and appointment as aforesaid, That then, and so often, and in every such case, from and after the decease of your said Orator, it shall and may be lawful to your Majesty, your Heirs and Successors, by your Letters Patents under the Great Seal of England, to nominate and appoint some meet, godly, and learned men in and to the places void by such default of the said Governours and their Successors for the time being, or the most part of them, as is aforesaid: And that it shall and may be lawful to and for the said Master, Preacher, Schoolmaster, Usher, poor People, poor Children, and Officers of the said Hospital to remain, assemble, be, and cohabit together in the said House, Buildings, and Hospital: And that it may be further enacted by the Authority aforesaid, And be it enacted by the Authority aforesaid, That your said Suppliant during his Life, and that the said Governours and their Successors for the time being, or the most part of them, after
his

his decease, shall an may have full power and authority, under the said Common Seal, to make, ordain, set down, and prescribe such Rules, Statutes, and Ordinances for the order, rule, and government of the said Hospital, and of the said Master, Preacher, Schoolmaster, Usher, poor Men, poor Children, and Officers, and their Successors, and for their and every of their stipends and allowances, for or towards their or any of their maintenance and relief, as to your said Suppliant during his life, and the said Governors and their Successors for the time being, or the most part of them, after his decease, shall seem meet and convenient, And that the same Orders, Rules, Statutes, and Ordinances so by him, them, or any of them made, set down, and prescribed as aforesaid, shall be and stand in full force and strength in Law, the same not being repugnant nor contrary to your Majesties Prerogative Royal, nor to the Laws or Statutes of this your Majesties Realm of England, nor to any Ecclesiastical Canons or Constitutions of the Church of England then in force and use: And that your Suppliant during his life, and the said Governors and their Successors for
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the time being, or the most part of them, and such of them as your Suppliant shall thereto appoint and nominate, shall and may, after the decease of your said Suppliant, have full power and authority to visit the said Hospital, and to order, reform, and redress all disorders and abuses in and touching the government and disposing of the same, And further to censure, suspend, and deprive the said Master, Preacher, Schoolmaster, Usher, poor Men, poor Children, and Officers for the time being, and every or any of them, as to him and them shall seem just, fit, and convenient, So always that no visitation, act, or thing, in or touching the same, be had, made, or done other than by your Suppliant during his life, or the said Governours and their Successors for the time being, or the most part of them, after his decease, or by such of them as your Suppliant shall thereunto nominate and appoint: And also, that it may be further enacted by the Authority aforesaid, and be it enacted by the Authority aforesaid, that the said Preacher and Minister of the Word of God, which shall be placed in the said Hospital to and for the uses and purposes aforesaid, from time to time hereafter shall
and

and may enter into, have, hold, and enjoy the Rectory and Parsonage of Hallingbury aforesaid, in and to his own proper use and behoof, for and during so long time as he shall be Preacher and Minister there, without any other presentation or admission, institution or induction, And that no Lease shall hereafter be made of the said Parsonage, or of any part or portion thereof, other than such as shall determine and end when and as soon as any such person as shall be the Preacher or Minister of and in the said Hospital, when the same Lease shall be made, shall decease or resign, leave or be put out and removed from his said place of Preacher or Minister of and in the said Hospital, Saving always and reserving to your Majesty, your Heirs and Successors, and to all and every other person and persons, bodies politique and corporate, their Heirs and Successors, other than your Suppliant and his Heirs, and the person and persons from whom the same were purchased and their Heirs claiming only as Heirs, all such Estate, Right, Title, Condition, Claim, Possession, Rents, Services, Commons, Demands, Actions, Remedies, Recoveries, Terms,

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Interests,

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Interests, Forfeits, Commodities, Advantages and Hereditaments whatsoever, which they or any of them shall or may have, or of right ought to have, of, in, to, or out of the premises, or any of them, or any part thereof, as if this Act had never been had or made, Other than Fine or Fines of or for any Alienation of the premises, or any part or parcel thereof, And other than respits of homage, or Fines for Non-payment of respit of homage, at any time hereafter to be demanded, And other than Title and Right of Liberty or Liberties to enter into the same, or any of them, for or by reason of any Statute heretofore made for, concerning, or against any Alienation or Mortmain, prout per eundem actum inter alia plenius apparet.

Not long after, Mr. Sutton changed his mind, and was desirous to purchase my Lord of Suffolk's House near *Smithfield*, formerly a *Carthusian Monastery*, Founded (as before is mentioned at large) by Sir *Walter de Manny*: At the dissolution of Abbies by King *Henry the Eighth*, at the rating of Convents, a peculiar Clause was added to the Commission, empowering them

them particularly to rate the *Charter-house* in *London*, which amounted to 642 l. 0 s. 4 d. ob. yearly. And the Prior was enjoin'd to renounce the Popes Supremacy, and acknowledge the King, but he chose rather to lose his life, and was hanged at the Gate. Then this Monastery and Duke's Place was bestow'd upon Sir *Thomas Audley* Speaker to that *Parliament* which dissolved these Houses. It passed from him with his sole Daughter *Margaret*, by marriage to *Thomas Howard* Duke of *Norfolk*, and so by Descent to *Thomas* Earl of *Suffolk*.

This was the place which Mr. *Sutton* thought convenient for his intended Foundation, and the rather because it had been formerly imploy'd to Religious ends. At length he purchas't it by the Name of *Howard House*, otherwise called *The late dissolved Charter-house*, near *Smithfield* in *Middlesex*, consisting of Four or Five Courts, a Wilderness, Gardens, Orchards, and Walks thereunto belonging, with *Pardon Church-yard*, and the two Messuages adjoining, called *Willbeck*, with all Buildings, Closets, Ways, Waters, Services, Rents, Wages, Fellons Goods, Outlaws, Fugitives, Liberties, Reversions, Emoluments and Appurtenances, known to belong to the said House, or other the mention

oned Premisses, paying down for the same
Thirteen thousand pounds, *May 9. Jacobi.*
9. 1611.

And on the 22 of *June* following settled
the Hospital design'd by the aforesaid A^t
at *Hallingbury*, by Letters Patents at the
Charter-House. The Letters Patents un-
der the Great Seal are in my Lord *Coke's*
Reports.

The

*The Summe of the Letters Patents of
King J A M E S for erecting
Sutton's Hospital at the Charter-
House.*

1. **T**H E Purchase is mention'd,
bought of the Right Honourable
Thomas Earl of Suffolk.
2. The *Charter-house* conceived to be a
fitter place than *Hallingbury.*
3. The Governours are incorporated, and
have full Authority to purchase, take,
receive, &c.
4. Sixteen Governours appointed by
Name.
5. The Master to be one.
6. The Governours to have a Common
Seal.
7. Not to transfer the Lands to any other
use, nor to let longer Leases than for 21
years.
8. If any Governour dies, or is removed,
the residue surviving are to remain In-
corporate; and the Major part have

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power to elect, nominate, choose, and appoint a Successor.

9. Election of a new Governour to be made within two months after a Vacancy.
10. The Governours have full power to assign and appoint such number of poor Men and Officers as they shall think fit.
11. The number of Old Gentlemen and Children, to increase, and they maintained, according to the increase of the Revenues.
12. Mr. *Sutton* during his life, with the Governours to execute.
13. The King to nominate a Governour, after default made by the Governours for two months.
14. Governours impower'd to make Statutes under the Common Seal.
15. They may visit, punish, or displace the Master, Preacher, or other Officers of the Hospital.
16. The Hospital, Master, Preacher, and other Officers, exempted and freed from all visitations, punishment, and correction, to be had, used, or exercised, in or upon them, or any of them, by the Ordinary of the Diocess for the time being, or by any other person whatsoever, but the Founder and Governours.

This

(This last Instance is quoted by the Learned Selden, *Lib. 1. de Synedriis, cap. 13. p. 541.* treating of the power of Excommunication, where he seems to favour *Erastianism*; *Exemplum est illustre in Fundationis Ptochodochii Suttoniani juxta Londinum Instrumento, &c.*)

*Ecclesiastical Prefer-
ments in the Go-
vernours Disposal.*

*The Present In-
cumbents.*

1. At the Charterhouse,	Mr. Patrick.
2. Balsbam,	Dr. Templer.
3. Castle-Camps,	Mr. Hall.
4. Horseheath.	Mr. Eade.
5. Hallingbury,	Mr. Sherwell.
6. Dunsby,	Mr. Johnson.
7. South-Minster,	Mr. Ford.
8. Gold-Norton,	
9. Little Wigborow,	Mr. Turbridge.

By these Letters Patent, the Governours are charged to give and bestow the Spiritual Promotions upon those Scholars who have been bred in the House, and are qualifi'd for them, before any other persons whatsoever.

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In pursuance of the Letters Patents, Mr. *Hutton*, Clerk, Vicar of *Littlebury*, was appointed by Mr. *Sutton*, to be the first Master after himself: and then ordered a Conveyance of the Estate to the Governors: both which Instruments are at large in my Lord *Coke's Rep. lib. 10.*

Thus far our *Noble Founder* proceeded in his life time; but it pleased God to take him to himself three years before all things were compleated, therefore they are mistaken, who report he was an actual Master in this his Foundation.

But scarce was the *Founder* cold in his Grave, before troubles and disturbances arise, and many private persons intend to share the Revenues: For one *Simon Baxter*, Mr. *Sutton's* only Sisters Son, encouraged by some hungry and corrupt persons, who were to partake with him in the Spoil, attempted, as next Heir, to take Possession of the *Charter-house*, and the whole Estate annexed to it: But failing in his attempt, by the vigilancy and care of one *Richard Bird* (first Porter of the *Charter house*, and appointed by the Founder himself) he enters an Action of *Trespas* against the Executors of Mr. *Sutton*, and the Governours. The last day of *Trinity Term*, 10. *Jacobi*, in the *King's Bench*, for a violent Entry made by
the

the said Executours and Governours, May 30. the same year. The Case had in it divers points of Law started to overthrow the Settlement, which are here summed up.

1. Objection,

By the Parliament, 7. Jac. the Hospital was founded at *Hallingbury* in *Essex*: the Incorporation after by the King's Letters Patents is void, and the *Charter-house* is not given by the said Statute, because *Sutton* purchased it afterwards.

2. *Sutton*, who had Licence to Found an Hospital, before the Foundation died.

3. The King cannot name the House and Land of *Sutton* to be an Hospital, because in *alieno solo*.

4. Every Corporation ought to have a place certain, but here the Licence is to found an Hospital in or at the *Charter-house*, before that *Sutton* made it certain, there was no Incorporation: Also the place of Incorporation ought to be certain, by means and bounds, and a place not known will not serve.

5. The King intended to make a Corporation presently, which cannot be, before that *Sutton* name a Master: Governours cannot be, until there be poor in the Hospital.

6. The

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6. The Foundation cannot be with the words *Fundo, Erigo, &c.* and before such a Foundation, a stranger cannot give Lands unto it.
7. *Sutton* calls it in his Will, *His intended Hospital.*
8. The Master was named at Will, when he ought to be for Life, and have Freehold in the Land: Also the Hospital must be founded before a Master be named.
9. The Bargain and Sale made by *Sutton* is void:
 1. Because the mony paid by the Governours in their private capacities, shall not be considered as in their publique capacities.
 2. The *Habendum* is to them upon trust, which cannot be in a Corporation.
 3. Because no Hospital before was founded as this.
10. The King cannot make Governours of a thing not in being.

To which was Answered,

1. The Preamble of the Act, whereby, and in many places of the Act, it appears that the Incorporation was to be *in futuro*, when it shall be erected; and the Statute doth

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doth not give Lands unto it, but power to give without Licence of Alienation or Mortmain: And it appeareth by the Letters Patents, that the Erection precedes the Licence.

2. The Licence is to him, his Heirs, Executors, at any time hereafter; and the words of the Incorporation are in the present, and so the Incorporation precedes the Execution of this Licence.
3. Though the King gave the Name, yet it was upon *Sutton's* previous consent, for the King did it at his suit.
4. The King makes an Hospital of the Premises, for that it is certain: and to that which was said, a place uncertain cannot be an Hospital; it was answer'd, The *Charter-house* was named: To the Essence of a Corporation these things are requisite.

1. Lawful Authority to Incorporate by Common Law, as the King himself, by lawful Authority of Parliament by the King's Charter, and lawful Prescription.
2. The Persons, either Natural or Political.
3. A Name.
4. A Place.
5. Words sufficient, but not restrained to a strict sense.

5. A

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5. A Corporation may be without a Head, as if the King Incorporate a Town, and give power for the choice of a *Mayor*, they are a Corporation before Election.
6. It is a sufficient Corporation, though the Hospital be but in *potentiâ*; for the *Temple* was a Corporation in the time of *Henry* the First, and yet was not built till *Henry* the Second's time; But here the House was built before.
7. The first Founder in Law is Donour, when the King gives the Name, and designeth the Place; the Donation most properly belongs to the Founder: But if the King leaveth out the nomination of the Party, there many times (though not of necessity) he useth the words *Fundo, Erigo, &c.* But in truth the Corporation is made by the King's Charter, and the Founder is but an Instrument.
9. The mony paid by some of the Governours in their private capacity, is good: but the payment was as Governours, and so they are acquitted: 2. a Rent was reserved, which was a good consideration: 3. a Bargain and Sale was to be upon Confidence and Trust.
10. They may plead that they are seized *in fore*, although then it be not *in esse*; In Answer

Answer to the Precedents, some are Explanatory ; and some Negatory, *ex Consuetudine Clericorum.*

This being the Case, it was argued shrewdly on the Plaintiff's side,

By { Sir Francis Bacon Solicitor General,
Mr. Gualter of the Temple.
And Mr. Yelverton of Grays Inne.

And on the Defendants side, the Hospital, &c.

By { Mr. Hubbard Attourney General,
Mr. Hutton Serjeant at Law.
Mr. Coventry of the Inner Temple.

But, nevertheless, an Adjournment was made of it, from the *Kings Bench* to the *Exchequer* Chamber, where it was solemnly argued by the Judges of the Land :

Sir Robert Hutton.
Sir Augustine Nicholls.
Sir John Doderidge.
Sir Humphrey Winch.
Sir Edward Bromely.
Sir John Crooke.
Sir James Altham.

Sir

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Sir George Snig.

Sir Peter Warberton.

Sir Laurence Tanfield Lord Chief Baron.

Sir Edward Coke Lord Chief Justice of the *Common Pleas*.

Sir Thomas Flemming Lord Chief Justice of the *King's Bench*, was then sick, and so not present.

Here it was judged (with the great applause of all that heard it) for the Defendants, the Governours of the Hospital.

The Plaintiff, being but a man of ordinary quality, was judged to have reason to be content with a tolerable provision for him, suitable to his degree: *viz.* he had allotted to him the Mannor of *Turback* in *Lancashire*, consisting of a fair ancient House, two Parks, and large Demeans, plentifully stored with Timber; valued at 350 *l. per Annum* Rent of Assise, together with a Rectory, worth 100 *l. per Annum* in the same County; and 300 *l.* by Will.

Thus was this great Difference at Law decided:

1. For the Honour of the *Protestant Religion*, that has produced such a Work of Piety and Charity, as never was in the Christian

stian World, all things considered; for it was the Erection of one Private man, who bequeathed a mighty Estate to this pious Use.

2. It was for the glory of the King, to whom, *ex congruo, & condigno*, it was dedicated, that it might bear his Name, engage Him in its Institution, and His Royal Successours, in its future Patronage and Maintenance.

3. For the increase of Piety, that men in this Age, be not deterred from Good Works.

4. That Justice and Mercy might come together, Righteousness and Peace kiss each other.

That every Person may have his due esteem, we are to understand, that much is owing to the lasting memory of Sir *Edward Coke*, who, like a firm Rock, stood between that and danger, he outweather'd the storm, and broke the fury of interested and mercenary Eloquence. At one time it was almost crushed, by the hungry hopes and violence of some Self-seeking Courtiers, which made that Oracle of Law more warm and positive in his Determinations.

He endeavoured, and brought it to pass, and he deserves a Monument of greater Honour

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now among us, than he found in the Church of *Norwich* : And if it were lawful to annex the Succession of a Governour to any (but the Royal) Family : 'Twere pity the Name of so Honourable a Patron should ever be out of the List, of the Right Honourable the Lords and Governours of the *Charter-house*.

Among those who were Enemies to this Religious design, I find Sir *Francis Bacon* writing this following Advice to King *James* : *Vide Resuscit.*

May it please your Majesty,

I Find it a positive Precept in the Old Law, That there should be no Sacrifice without Salt : *The Moral whereof (besides the Ceremony) may be, That God is not pleased with the Body of a good Intention, except it be seasoned with that Spiritual Wisdom and Judgment, as it be not easily subject to be corrupted and perverted. For Salt in the Scripture is both a figure of Wisdom, and lasting : this cometh into my mind, upon this act of Mr. Sutton, which seemeth to me as a Sacrifice without Salt ; having the Materials of a good Intention, but not powdred with any such Ordinances and Institutions as may preserve the same from turning corrupt ; or at least*

least from becoming unsavory, and of little use: For though the choice of the Feoffees be of the best, yet neither can they always live; and the very nature of the work it self, in the vast and unfit proportion thereof is apt to provoke a mis-employment: it is no diligence of theirs (except there be a digression from that Model) that can excuse it from running the same way that Gifts of the like condition have heretofore done: For to design the Charter-house, a Building fit for a Prince's Habitation, for an Hospital, is all one, as if one should give in Alms, a rich embroydered Cloak to a Beggar: And certainly a man may see, *tanquam quæ oculis cernuntur*, that if such an Edifice, with Six thousand pounds Revenue, be erected into one Hospital, it will in a small time degenerate, to be made a preferment of some great Person to be Master, and he to take all the sweet, and the Poor to be stinted, and take but the Crums; as it comes to pass in divers Hospitals of this Realm, which have but the names of Hospitals, and are but wealthy Benefices, in respect of the Mastership; but the poor, which is the proper quid, little relieved: And the like hath been the Fortune of much of the Alms of the Roman Religion, in the Great Foundations, which being begun in Vain-glory and Ostentation, have had their Judgment upon them to end

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in corruption and abuse. This Meditation hath made me presume to write these few Lines to your Majesty, being no better than good wishes, which your Majesties great Wisdom, may make something, or nothing of.

Wherein, I desire to be thus understood, that if this Foundation (such as it is) be perfect and good in Law: then I am too well acquainted with your Majesties Disposition, to advise any course of power or profit, which is not grounded upon a right.

Nay further, if the defects be such, as a Court of Equity may remedy and cure: Then I wish that, as St. Peter's Shadow did cure Diseases, so the very shadow of a good intention may cure the defects of that Nature: But if there be a Right, and Birthright planted in the Heir, and not remediable by Courts of Equity, and that Right be submitted to your Majesty, whereby it is both in your power and grace what to do: then do I wish, that this rude Mass and Chaos of a good Deed, were directed rather to a solid Merit, and durable Charity, than to a blaze of Glory, that will but crackle a little in Talk, and quickly extinguish: And this may be done, observing the Species of Mr. Sutton's intent, though varying in individuo; for it appears that he had in notion, a triple good, an Hospi-
tal,

tal, a School, and maintaining of a Preacher; which individuals refer to these three General Heads, Relief of the Poor, Advancement of Learning, and Propagation of Religion. Now then, if I set before your Majesty, in every of these three kinds, what it is that is most wanting in your Kingdom, and what is like to be the most fruitful and effectual use of such a Beneficence, and least like to be perverted; that, I think, shall be no ill scope of my labour, how meanly soever performed; for out of Variety represented, Election may be best grounded.

Concerning the Relief of the Poor; I hold, some number of Hospitals, with competent Endowments, will do far more good than one Hospital of an Exorbitant Greatness: for though the one Course will be more seen, yet the other will be more felt: For if your Majesty erect many, besides the observing of the ordinary Maxim, Bonum, quo communius, eò melius, choice may be made of those Towns and places, where there is most need: and so the Remedy may be distributed as the Disease is dispersed. Again, greatness of Relief accumulated in one place, doth rather invite a swarm and surcharge of poor, than relieve those that are naturally bred in that place; like to ill temper'd Medicines, that draw more humour to the part, than they evacuate from

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it: but chiefly I rely upon the Reason I touch-
ed in the beginning, That in these great Ho-
spitals, the Revenues will draw the Use, and
not the Use the Revenues; and so through the
Mass of Wealth, they will swiftly tumble down
in a mis-employment. And if any man say, That
in the two Hospitals in London, there is a
Precedent of Greatness concurring with good
Employment; let him consider, that those
Hospitals have Annual Governours; that
they are under the Superiour care and policy
of such a State, as the City of London; and
chiefly, that their Revenues consist not in
Certainties, but in Casualties and free Gifts:
which Gifts would be withheld, if they ap-
peared once to be perverted; so as it keepeth
them in a continual good behaviour and awe,
to imploy them aright: None of which points
do match with the present Case.

The next Consideration may be, Whether
this intended Hospital, as it hath a more am-
ple Endowment, than other Hospitals have,
should not likewise work upon a better Subject
than other poor: as that it should be converted
to the relief of maimed Souldiers, decayed
Merchants, Householders, aged and destitute
Churchmen, and the like; whose Condition
being of a better sort than loose People and
Beggars, deserveth both a more liberal stipend
and allowance, and some proper place of Re-
lief

lief not intermingled, or coupled with the basest sort of poor; which Project, though specious, yet in my judgment will not answer the design in the event, in these our times: For certainly, few men in any Vocation, who have been Somebody, and bear a mind somewhat according to conscience, and remembrance of that they have been, will ever condescend to that Condition, as to profess to live upon Alms, and to become a Corporation of declared Beggars; but rather will choose to live obscurely, and, as it were, to hide themselves with some private Friends: So that the end of such an Institution will be, That it will make the place a receptacle of the worst, idlest, and most dissolute Persons of every Profession, and to become a Cell of Loyerers, cast Serving men, and Drunkards, with scandal, rather than fruit, to the Common-wealth: And of this kind, I can find but one Example with us, which is the Alms Knights of Windsor, which Particular would give a man small encouragement to follow that Precedent.

Therefore the best effect of Hospitals, is, to make the Kingdom, if it were possible, capable of that Law, That there be no Beggar in Israel: for it is that kind of People that is a Burden, an Eye sore, a Scandal, and a Seed of peril and tumult in the State. But chiefly it were to be wisht, that such a Beneficence

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towards the relief of the Poor, were so bestowed, as not only the meer and naked Poor should be sustained; but also that the honest Person, which maketh hard means to live, upon whom the Poor are now charged, should be in some sort relieved: for that were a work generally acceptable to the Kingdom, if the publique Hand of Alms might spare the private hand of Tax: and therefore, of all other Employments of that kind, I commend most, Houses of Relief and Correction; which are mixt Hospitals, where the Impotent Person is relieved, and the sturdy Beggar buckled to work; and the unable Person also not maintained to be idle (which is ever joyned with Drunkenness and Impurity) but is sorted with such work as he can manage and perform: and when the uses are not distinguish'd, as in other Hospitals, whereof some are for Aged and Impotent, some for Children, and some for Correction and Vagabonds, but are general and promiscuous; so that they may take off Poor of every sort from the Country, as the Country breeds them: And thus the Poor themselves shall find the Provision, and other People the Sweetness of the abatement of the Tax.

Now if it be objected, That Houses of Correction in all places have not done the good expected: as it cannot be denied, but in most places they have done much good; so it must be remembered.

remembered that there is a great difference, between that which is done by the distracted government of Justices of Peace, and that which may be done by a settled Ordinance, subject to a regular Visitation, as this may be: and besides the want hath been commonly in Houses of Correction, of a competent and certain Stock for the Materials of Labour, which in this Case may be likewise supply'd.

Concerning the Advancement of Learning, I do subscribe to the Opinion of one of the wisest and greatest Men of your Kingdom, That for Grammar Schools, there are already too many, and therefore no Providence to add, where there is excess. For the great number of Schools, which are in your Highnesses Realm, doth cause a want, and likewise an overthrow; both of them inconvenient, and one of them dangerous: for by means thereof they find want in the Country and Towns, both of Servants for Husbandry, and Apprentices for Trade; and on the other side, their being more Scholars bred than the State can prefer and employ, and the active part of that life, not bearing a proportion to the preparative, it must needs fall out, that many persons will be bred, unfit for other Vocations, and unprofitable for that in which they were bred up, which fills the Realm full of indigent, idle, and wanton people, which are but *Materia rerum novarum*.

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Therefore, in this point, I wish Mr. Sutton's intention were exalted a degree, that, that which he meant for Teachers of Children, your Majesty should make for Teachers of Men: wherein it hath been my ancient Opinion and Observation, That in the Universities of this Realm (which I take to be the best endowed in Europe) there is nothing more wanting towards the flourishing state of Learning, than the honourable and plentiful Salaries of Readers in Arts and Professions; in which point, as your Majesties Bounty already hath made a beginning, so this occasion is offer'd of God to make a proceeding; surely, Readers in the Chair, are as Parents in Sciences, and deserve to enjoy a Condition not inferiour to their Children, who embrace the practical part, else no man will sit longer in the Chair, than till he can walk to a better preferment: And it will come to pass, as Virgil saith,

Et Patrum invalidi referent jejunia Nati.

For if the principal Readers, through the meanness of their entertainment, be but men of superficial Learning, and that they shall take their places but in passage, it will make the Mass of Sciences want the chief and solid dimension, which is depth, and to become but
pretty

pretty and compendious habits of Practice. Therefore I could wish that in both the Universities, the Lectures, as well of the three Professions, Divinity, Law, and Physick, as of the three Heads of Science, Philosophy, Arts of Speech, and the Mathematicks, were raised to 100 l. per Annum a piece; which though it be not near so great, as they are in some other places, where the greatness of the reward doth whistle for the ablest men out of all Forreign parts to supply the Chair; yet it may be a Portion to content a worthy and able man, if he be likewise contemplative in nature, as those Spirits are that are fittest for Lectures: Thus may Learning in your Kingdom be advanced to a further height; Learning (I say) which under your Majesty, the most learned of Kings, may claim some degree of Elevation.

Concerning propagation of Religion, I shall in few words set before your Majesty three Propositions; none of them devices of my own, otherwise than that I ever approved them: Two of which have been in agitation of speech, and the third acted.

The first is a Colledge for Controversies, whereby we shall not still proceed single, but shall, as it were, double our Files; which certainly will be found in the Encounter.

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The second is a Receipt (I like not the word *Seminary*, in respect of the vain Vows, and implicate Obedience, and other things tending to the perturbation of States involved in that term) for Converts to the Reformed Religion, either of Youth, or otherwise: For I doubt not, but there are in Spain, Italy, and other Countries of the Papists, many whose hearts are touched with a sense of those corruptions, and an acknowledgment of a better way; which grace is many times smothered and choaked, through a worldly consideration of necessity and want; men not knowing where to have Succour and Refuge: This likewise I hold a work of great Piety, and of great Consequence; that we also may be wise in our Generation, and that the watchful and silent night may be used as well for sowing good Seed, as of Tares.

The third is, the Imitation of a Memorable and Religious Act of Queen Elizabeth, who finding a part of Lancashire to be extremely backward in Religion; and the Benefices swallowed up in Impropriations, did by Decree in the Dutchy, erect four Stipends of 100 l. per Annum a piece for Preachers, well chosen to help the Harvest, who have done a great deal of good in the parts they have laboured: Neither do there want other Corners in the Realm, that would require
for

for a time the like extraordinary help.

Thus have I briefly delivered unto your Majesty my Opinion touching the Employment of this Charity, whereby that Mass of Wealth, which was in the Owner little better than a stack or heap of Muck, may be spread over your Kingdom, to many fruitful Purposes, your Majesty planting and watering, and God giving the increase.

Those, who ever understood the temper of this Learned Man, may easily perceive that at this time there were Baits enough laid for his partiality, that such a mind as his, could not but be byass'd, nay, now he was to contest for opposition's sake : This made him busie and importunate, eager at the Barr, and earnest in his Addresses to the King.

The Motives that encouraged him to espouse the Plaintiff's Quarrel, in short were these.

1. The comfortable expectation of a great share of the Revenues.

2. Because he was not named by *Sutton*, as one of the Trustees for the Foundation; which very reflection, Mr. *Laws* the Executor used to him much about the Tryal.

3 He

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3. He and Sir *Edward Coke* could never agree, and therefore no wonder if they differed in this Affair : an Instance whereof I find in a Letter of his of Expostulation to Sir *Edward*, wherein, he says, *He took a Liberty to disgrace his Law, Experience and Discretion, &c.*

I shall not undertake to answer the particular Arguments in the Letter, but only briefly take thus much notice of it.

First, The Simile of *Salt* and *Sacrifice* amounts to no more than this ; That we can do nothing perfectly, but yet we must do as well as we can, and in acts of Mercy every man is the proper Judge of his own Discretion.

Secondly, He urges, the Honourable Trustees cannot live for ever : but yet, at their decease, their Equals are chosen in their Room.

What else is urged, is rather a large and studied Essay of the end of Charity, than a thing proper to this Affair.

But the greatest Vindication of Mr. *Sutton*, and his Magnificent Charity, is the Foundation it self, which notwithstanding the Envy and Opposition against it, and the difficulty, after Six thousand pounds expence in fitting, the healthful, pleasant, and large Mansion, for those that were to dwell

dwell in it, on Monday next after *Michael-*
mas-day, *Octob.* 3. 1614. three years after
 the death of the Founder, was opened by
 his vigilant and faithful Executors, at
 which time the Captains and Gentlemen,
 Scholars and Officers entered this new and
 stately Hospital, to the Glory of God, the
 Honour of his Majesty, and Mr. *Sutton* the
 effectual Founder thereof, the Credit of the
 Protestant Religion, for the good Example
 of the Rich, the comfort of the Poor, the
 Repuration of the Executors and Govern-
 ours, and the Joy of all good Minds to be-
 hold it: so that it might well be said, in
 the Settlement thereof, as it was in the So-
 lemnity of the Roman Jubilees, *Come, and*
see a work, the like to which, none alive ever
saw, and no man alive is ever like to see a-
gain.

Some years after I find an Establishment
 made, with many Excellent Orders, at an
 Assembly *June* 21. 1627. and signed with
 King *C H A R L E S* the First's own
 Hand.

Charter:

Charter-house.

THE Hospital of King *JAMES* founded in *Charter-house* in the County of *Middlesex*, at the humble Petition and only Costs and Charges of *Thomas Sutton* Esquire ; this Style shall be inviolably observed and expressed in the same formal words upon all Evidences, Conveyances, Leases, and Writings of Records.

There shall be an Anniversary Commemoration of the Founder kept every 12th day of *December*, with Solemn Service, a Sermon, and such increase of Commons as we allow upon other Festival dayes by our Establishment hereafter ensuing.

The Governours joyntly taken make the Head of this Body Corporate : The poor Brothers and Scholars, and such Officers as are mentioned only in the Kings Letters Patents, shall be styled Members of the Foundation, and shall be chosen within two months after the Vacancy, according to the expresse words of the Letters Patents.

All other Officers of the Revenue or Household, not particularly mentioned in the Letters Patents aforesaid, shall be accepted, reputed and taken as *Members of Arbitrary Election*, and it shall be in the Governours Power to make their number more or less, and to choose them sooner or later, as to their Wisdoms shall seem best for the good of the Hospital.

No Member of the Foundation, or of Arbitrary Election, that is lodged in the House, shall be a married man, either at the time of his admission, or after; and if he be, he shall be deprived of his place, and of all Fees and Profits thereto belonging (except Dr. *Wright* the present Physician, and *John Clarke* the present Receiver, and *John Wotton* the present Auditor.

The disproportioned and improper Titles for an Hospital, of an Attorney General, Surveyor General, Receiver General, and Steward of the House and Household, shall quite be abolished, and those Officers shall upon all Writings and Accompts be styled as hereafter followeth in these our Ordinances.

All possible care shall be taken, and diligence used to obtain an Act at the next Parliament, for the Confirmation of the Foundation of King *James's* Hospital, found-
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ed in *Charter-house* in the County of *Middlesex*, at the humble Petition and only Costs and Charges of *Thomas Sutton Esq*: And this care and diligence is imposed upon the Master and Solicitor, as they will answer the contrary at their peril.

The Common Seal shall be kept in the Evidence-house, and under four Keys, to remain in their Custody that now have them, till the Governours dispose thereof otherwise: And then the same to be kept as shall be directed; provided always that the Master of the Hospital for the time being shall have the keeping of one Key.

The Statutes and Ordinances for the good Government of the Hospital, concluded upon by the Governours, and ratified by the Common Seal, shall be fairly and twice engrossed in Parchment, whereof the Original, with the Common Seal affixed, shall be safely kept in the Evidence-house, and the other being a true Copy, shall be fairly bound up in a Book, to remain in the Masters custody, and to be brought to the Table at every Assembly.

The Keys of the Evidence-house shall be in their custody who now keep them, till the Governours dispose otherwise thereof, and then shall remain according to such disposition; Provided always that the Master
for

for the time being shall keep one: And no Writings shall be delivered out to the Solicitor, but with a Note of the particulars registred in a Book under the Masters hand, and a Note taken under his hand that receives them for the Re-delivery.

There shall be a Ledger Book, fairly written in Parchment, wherein shall be entered the true Copy of all the Deeds, Evidences, Surveys old and new, Counterparts of Leases old and new, Bonds, Orders, Decrees, and all other Writings touching the Hospital Lands, and the same shall be ranged in their proper Classes of every several Mannor, Township, or other place.

There shall be two Iron Chests, one in the Receivers custody for keeping the Hospital Revenues, whereof he shall give account quarterly to the Master: another with three several Locks and Keys, two in the custody of the Master and Receiver, and the third in the custody of whom the Governours shall please; to abide always in the Evidence-house, for keeping the Surplus remaining at the years end, whereof the Receiver shall be accomptant by a fair Declaration, examined and ingrossed in Parchment by the Auditor, and signed with their three hands, and then safely laid up in the Evidence-house.

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There

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There shall be two other Copies of the said Declaration fairly written and signed by the Master, Receiver, and Auditor, whereof the Auditor shall keep one to justify the Accompt, and the Receiver another for his full Discharge, which shall be as good, lawful, and sufficient Acquittance and Discharge, as if the same were sealed with our Common Seal.

In time of a General Visitation or dangerous Mortality by the Plague, the Master, with the consent of four of the Governours, or more, shall dissolve the House in this manner: The Officers, Servants, and poor Brothers that are able to travel, he shall dismiss for such sitting time, not exceeding half a year, as he shall think convenient, with their full allowance of Diet and Wages paid in hand; and if the danger continue, the advance of allowance shall be continued. The impotent and unable, by sickness or age, he shall leave under the care and charge of the Manciple, or his sufficient Deputy, with two elder Grooms to make Provisions, and three old women lodged in the House, during the time, to attend them. Such Scholars as have Parents or near Friends able to receive and maintain them, shall be carefully sent home at the charge of the House to be kept, and sent back at their Friends

Friends charge, when the danger is past, the times free, and the House open: As for those that are destitute of Friends or Means they shall be sent out and maintained by the Hospital: For all which Disbursements the Receiver shall impress mony to the Manciple by Warrant from the Master under his Hand.

The Hospital shall be sufficiently furnished with Buckets, Fire-hooks, Ladders, Ropes, and other necessary Implements against any casualty by Fire, either in *Charter-house* or Precincts thereof.

What other Orders soever the Governours, or the Major part of them, shall make at an Assembly for the good of the Hospital, and sign them with their own Hands in the Assembly Book, shall stand in as full force and power as if they had been inserted with these, and ratified with the Common Seal.

All other things ordered and enacted by the Kings Letters Patents for the confirmation of the Foundation of the Hospital of *K. James*, founded in *Charter-house*, in the County of *Middlesex*, at the humble Petition and only Costs and Charges of *Thomas Sutton Esq;* as also all other Orders and Decrees of this Instrument, ratified by our Common Seal, shall be inevitably kept and observed.

The Assemblies and Committees.

THere shall be two set and certain Assemblies, one in *December*, to take the years Account, view the state of the Hospital, and determine and order any business occurring: The other in *June* or *July*, to dispose of the Scholars to the Universities or Trades, to make Election both of poor men and poor Scholars into places vacant, as also to determine and order any other business.

If the Major part of the Governours meet at an Assembly, and the greater part of them present determine and give order for any thing propounded, then that Assembly shall stand good, and those Orders shall be in force, otherwise not: And also all Elections and Expulsions made at such a full Assembly shall stand good, otherwise they shall be held unlawful, and it shall be the Masters duty to disavow them till the Governours pleasure be further known the next Assembly.

All Grants, Leases, and Presentations, and all Elections of all Officers mentioned
in

in the Charter, and likewise of the Register, Receiver, Auditor, Chappel Clerk, Organist and Manciple, as also of all poor men and poor Scholars, shall be in the power of the Governours only, and they shall not elect above Eighteen poor Men, or Eighteen poor Scholars at any one Assembly.

No Patent or Fee shall be granted for life to any Officer whatsoever, but *durante beneplacito*.

No poor Man or poor Scholar shall be admitted but into the next place after him that is or shall be pre-elected, and they shall not come one over the others head, any powerful means or importunity to the contrary notwithstanding.

The Orders and Constitutions of every Assembly shall be ingrossed in the Assembly Book by the Register, and signed by the Governours present at that Assembly within forty days: All which Orders and Constitutions the Master, Register, and other Members, Officers, Ministers and Servants of the House whom it may concern, shall observe and obey, as they will answer the contrary at their peril.

Other Assemblies shall be accidentary upon the occasion of the Death or Resignation of a Governour, Officer of the Foundation, or Incumbent upon any Spiritual Living,

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Living, being of the Patronage of the Hospital, to elect or present another in his place, wherein it is provided that the Spiritual Livings be conferred upon persons capable, and such as do, or have done actual Service to the House, or have been Members thereof, before any others.

A Committee of five at the least shall be chosen for the whole year at the Assembly in *December*, whereof any three, the Master being one, may proceed in any business left to the Committees: And they shall yearly, between *Easter* and *Midsummer*, assisted with some learned Men, make a Visitation of the School, and certifie the Table at the Assembly following of the state thereof, and which Scholars between the Age of Sixteen and Eighteen, are fit to be preferred to the Universities, and there maintained by the Hospital; which not.

Those Scholars sent to the Universities, if they continue there, and follow their Studies, shall be allowed each of them Sixteen pounds yearly Pension, at the four usual Feasts, by even and equal portions, for Eight years: But in case they discontinue sooner, their Pension shall cease; Provided always they shall not exceed the number of Four and twenty such Pensioners at any one time.

Such

Such as are to be bound Apprentices, shall have Sixteen pounds a piece in gift towards their setting out, whereof four Marks shall be to apparel the Apprentice, and twenty Marks to his Master, which money, both for Maintenance at the Universities, and putting out to Trades, shall be disbursed by the surviving Executor of the Founder, during his life, and after by such as the Governours shall appoint in that behalf; Provided that the Tradesman shall first enter into Thirty pounds Bond to the Governours for good usage of the Apprentice, and teaching him his Trade.

Such Scholars as the Governours at an Assembly shall appoint to Universities or Trades, with the allowance before specified, their Parents or nearest Friends that are able shall be sent unto to provide them of Places accordingly, before *Michaelmas-day* then next following, and if they shall fail therein, upon lawful warning given them, then those Scholars shall be disinissed, and made incapable of any allowance in or from the Hospital: Concerning such Scholars whose Parents or Friends are unable, the House shall provide places for them.

Lastly, the said Committees shall take in their Consideration all business of importance

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tance referred unto them by the Governours at an Assembly ; As also all such things as the Master of the Hospital shall communicate unto them for their advice and assistance, to digest and prepare them, that they may be presented in writing to the Solicitor, and propounded at the next meeting of the Governours.

The Master.

Election shall be made of a Master that is a learned, discreet, and meet man, according to the express words of the Foundation, unmarried, and aged above Forty years.

He shall neither have, nor accept of any place of Preferment or Benefit, either in Church or Commonwealth, whereby he may be drawn from his Residence, Care, and Charge of the Hospital ; and if he do, in such case, he shall leave that place, or be displaced if he refuse to leave it.

He shall have the Oeconomical Government of the House and Household, during the Governours pleasure, and to put upon any Officer a Mulct, not exceeding the value of a week or fortnights Commons, which shall

shall be continued, unless the Governours, at the next Assembly, shall see cause, and give order to the contrary: And also to fine any poor Brother at four shillings four pence, or eight shillings eight pence, upon any misdemeanour, in his discretion deserving the same, any further punishment he shall not inflict; but upon continuance of their transgression and incorrigibility, he shall inform the Governours at the next Assembly, by them to be more severely and condignly chastised by way of Molt, Expulsion, or otherwise, as to their Wisdoms shall seem best and most just for the Offenders Correction, and terrour of others.

All other inferior Servants of the Household shall be put in or out at the discretion of the Master, but he shall have this power in subordination to the Governours, and his actions shall be alterable by their Censure and Revocation upon just Cause of Complaint.

He shall not increase or decrease any Diets, Stipends, Fees, or Wages in the House or School, under, or above the Rates set down in our Establishment hereafter ensuing, as he will answer the contrary upon pain of paying the Surcharge himself, and incurring the Governours displeasure

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 pleasure in case any allowance be short-
 ned.

*Masters of the House since the
 Foundation.*

1. *John Hutton Clerk.*
2. *Mr. Andrew Pern.*
3. *Peter Hooker Clerk.*
4. *Francis Beaumont Esquire.*
5. *Sir Robert Dallington.*
6. *George Gerard Esquire.*
7. *Edward Gresset Esquire.*
8. *Sir Ralph Sidenham.*
9. *Martyn Clifford Esquire.*

The

The Preacher,

HE shall be qualified, both for his Learning and good Conversation of Life, to be capable and fit for the place, aged about Thirty years, a Master of Arts of Seven years standing at the least, and one that hath been a preaching Minister the space of four years or more.

The first and chiefest care and charge that we impose upon the Master and Him, is, for the Service of God, that they, and all the Officers, poor Brothers, Scholars, and Servants of the Household, frequent the Chappel daily at the accustomed time of Divine Service: The like shall be observed by the Schoolmaster, Usher, and poor Scholars of the Foundation, upon every Sunday, Holy-day, and Vigil in the Afternoon: And that there be a Sermon every Sunday at Morning Prayer, either by him the said Preacher, or some other deputed by him.

The Master and Preacher shall have in care and charge, to see that the whole Household, and those of the School of the Age of Sixteen years and upwards, shall receive

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receive the Blessed Sacrament yearly; at the three Solemn Feasts of *Christmas*, *Easter*, and *Whitsontide*, unless they be satisfied by some lawful excuse and just cause of their failing, otherwise the party denying or delaying shall be liable to the Masters Chastisement, and the Governours further Censure.

The Master and Preacher shall have Superintendancy over the Chappel Clerk, Organist, and Sexton, to see if each of them carefully perform the Duties of his place; the one in Reading of Divine Service at the hours accustomed, assisting the Preacher at the Communion and burying the Dead: The second, in teaching the poor Scholars to Sing, and playing on the Organs at set times of Divine Service; The third in keeping the Chappel in a cleanly, comely, and decent manner, and carefully performing all other Services belonging to such a place, otherwise they and every of them, shall be subject to the Masters Punishment.

Preachers

Preachers since the Foundation.

1. Mr. *Harsnet.*
2. Mr. *Parker.*
3. Mr. *Ford.*
4. Mr. *Percivall Burrell.*
5. Mr. *William Middleton.*
6. Mr. *Daniel Toughtsevil.*
7. Mr. *Foxely.*
8. Mr. *Clark.*
9. Mr. *William Adderly.*
10. Mr. *George Griffish.*
11. Dr. *Timothy Thirscrofs.*
12. Mr. *Patrick.*

The Physician,

HE shall be qualified with the Degree of a Doctor in that Profession, and shall have his yearly Fee of twenty pounds confirmed unto him ; he shall make choice of his Apothecary, and not exceed the Sum of Twenty pounds a year for Physick Bills, according to the Rate set down in our Establishment ; otherwise the Governours

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vernours reserve the power to themselves to make choice of another that will accept of these Conditions, or to determine whether they will have any Physician in Ordinary Fee, or not.

Physicians ever since the Foundation.

1. Mr. *Thomas Barker.*
2. Dr. *Barker*, his Son.
3. Dr. *Laurence Wright.*
4. Dr. *Bates.*
5. Dr. *Gabriel Beavoir.*
6. Dr. *Castel.*
7. Dr. *Walter Needham.*

The Register and Solicitor.

HE shall be lodged and dieted in the Hospital, a Man of good Conversation, well practised in following Law Causes, a good Penman, ready, diligent, and faithful in all such Employments as the Governours or Master shall put him upon.

His Employment shall be to Summon all Assemblies, to Register their Orders and Decrees in the Assembly Book, to draw all
 Patents

Patents and Leases, make them ready for the Common Seal, and enroll them in the Book of Entries, to draw all Leases for the Gvernours, and wait upon them for the signing and dispatch; to attend the Hospital Council, and take their Direction upon any occasion of Law business, and having the Masters Warrant to follow the same withall dexterity and diligence; to call in Arrearages of Rents, and make seizure or re-entry for default of payment by Warrant of the Governours; to take all Petitions and present them to the Table; to take Bond for the teaching, well using, and maintenance of poor Scholars made Apprentices; and by the Masters order and direction to put in suit the Bonds forfeited, either for Non-payment of Debts, not performance of Covenants, or for any other cause whatsoever; and to prosecute and answer all Suits in Law whatsoever, for, and concerning the said House and Hospital.

He shall not directly nor indirectly contract for the preferring of poor men, or Boyes into the Hospital, nor with any of the Tenants for renewing their Leases; such business shall immediately be preferred by Petition to the Governours only, and then presented by him to the Table, and if he
be

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be a Transgressor herein, he shall forfeit his place.

He shall not cancel or deface any Orders concluded at an Assembly, and signed by the Governours there present, upon peril of loosing his place:

He shall not presume to receive or meddle with any monies accrewing due to the Hospital by way of Fine, Rent, or Debt however.

Registers ever since the Foundation.

1. Mr. Thomas Heyward.
2. Mr. Samuel Martyn.
3. Mr. John Teomans.
4. Mr. Brent.
5. Mr. Cresset, afterwards Master.
6. Mr. John Holland.
7. Mr. William Taylour.
8. Mr. William Masssey.
9. Mr. Spelman.
10. Mr. Lightfoot.

The Receiver.

HE shall not enter into the Execution of his Office before he give good Security by ten several Bonds of two hundred pounds apiece, wherein himself, with two sufficient Sureties in every Bond, shall stand bound to the Governours for the faithful executing his Place, and discharging his Accompt; he shall deliver out no monies but only to the Manciple for Diet, unless he have order and warrant from the Master.

He shall, according to such Letters of Attorney as are or shall be made in that behalf, make publique demand of Rents due by the Hospital Tenants, upon the dayes expressed in the Conditions of their Leases, and shall take witness thereof, that such further course may be taken for satisfaction, as shall seem good to the Governours.

At *Michaelmas* every year, when his Accompt shall be given up, he shall have two hundred pounds imprest to him by the Master out of the Surplus remaining that year, or out of the House Stock, which

K imprest

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imprest shall be for expence for Dyet and other Charges till *Michaelmas* Rent come in, repaying the said mony into the Iron Chest of the Hospital Stock, at, or before the end of *November* then next coming.

Receivers ever since the Foundation.

1. Mr. *Smith.*
2. Mr. *David Lewis.*
3. Mr. *John Clark.*
4. Mr. *Andrew Hill.*
5. Mr. *Alexander Lawson.*
6. Sir *John Payn.*
7. Mr. *Payn.*

The Manciple,

HE shall put in Bond of One hundred pounds, with one sufficient Surety, for discharging himself by a just and allowed Accompt of all such Sums of mony as the Receiver shall from time to time imprest unto him, upon the Masters warrant, for the Affairs of the Hospital.

He

He shall attend his Service in the Kitchen till all the Tables be served, and taken away, and then he shall take his Meals with the inferior Officers and Grooms at their accustomed Table, and Rate established in these our Ordinances following.

He shall keep a Book of the weekly expence in Dyet, carry it to the Auditors to be examined; he shall within four days after the week is expired, bring it to the Master to be perused and signed by him, and whom else he will call.

He shall not disburse or lay out any Sum or Sums of mony for any Provisions for the Hospital (save only the Provision of Dyet) without the Masters warrant, wherein also he shall not exceed the Rates set down in our Establishment ensuing; nor shall he buy any such Provisions in the Market, or elsewhere; but with ready mony; And if he shall disburse any thing contrary to these Orders, it shall not be allowed him upon his Accompt: Besides, he shall be answerable for his Disobedience.

He shall take a true and perfect Inventory twice in every year of all the Goods, Moveables, and Utensils, of, and throughout the Hospital, and give Accompt thereof to the Master, that he may lay the imbezelling or loss to every Officer, Groom,

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or poor Brother, to whom it was intrusted, satisfying the House out of their Wages at his discretion, and giving order for repairing and renewing such Stuff as shall be so lost, or by long wearing become no more useful.

The poor Brothers.

They shall not exceed the Number of Fourscore.

They shall not be holden qualified and capable of the place, unless they be such as are within the Intention of the Kings Letters Patents of the Foundation, namely Gentlemen by Descent, and in Poverty, Souldiers that have borne Arms by Sea or Land, Merchants decayed by Piracy or Shipwrack, or Servants in Household to the King and Queens Majesty, and none of these to be under the Age of Fifty years at the time of their Admission; and it shall be the Masters Charge to certifie the Table when they are propounded at an Assembly, if he know any thing of any man standing in Election to the contrary.

He that hath been maimed in the Warrs,
either

either at Sea or Land, and not in any fray or private quarrel, being also a Subject of the Kings Dominions, shall be capable of the place at Forty years Age or upwards ; But if he be not maimed, though otherwise well deserving, he shall not be capable of the place unless he be Fifty years old at the least : Nor shall any be admitted whose Body is tainted with any Leprous, Unclean, or Infectious Disease.

None shall be admitted or elected that hath competent Means to sustain him ; and if at or after his admittance he shall be found to have an Estate in value worth two hundred pounds or coming in , *viz & modis*, to the value of Four and twenty pounds *per Annum* during his Life, his place shall be void.

No poor Brother shall be admitted till the next Quarter day after his place is void, and till he bring two pair of new Sheets with him, or that the House provide them for him, in Discharge whereof the Receiver shall deduct the price out of his Wages, due the first two Quarters, by even and equal portions, and upon his account clear the House of that charge.

No poor Brother shall have leave to pass the Seas upon what pretence soever, but by petition to the Governours, and

Of the New Foundation

signed with fix of their hands, in which case and time of absence, he shall only be allowed his Wages, and have his place reserved for him, other allowances for Commons he shall not have.

They shall not go into the Country to visit Friends, or upon any other business, without the Masters leave, and that but for two Months at the farthest, in which case and time of absence, they shall be allowed two third parts of their Commons in money, but no part of their Wages shall be abated, but if they go abroad either with leave or without, and fall under Arrest, or any other danger whereby their return is stayed, in such case they shall have no means or allowance from the Hospital, either for Commons or Wages, only their place shall be reserved for them till the Governours pleasure be further known: And moreover, no Brother shall presume to pass the Out-gates of the Hospital in their Livery Gowns, upon pain of paying a months Commons out of their Quarters wages.

They shall not undertake the following of other mens Causes and Suits, nor procure the molestation, trouble, or expence of either the Kings Subjects, by their suggestions or informations, upon pain of paying what
Must

Maketh the Master, by these our Ordinances, can impose upon them, and abiding the Governours further pleasure.

All other Duties to be performed after their Admission, as daily frequenting the Chappel, Reverent behaviour at Prayers, civil fashion of feeding, cleanly and decent Clothing, neat and wholsom Lodging, friendly and brotherly conversing and living together, shall be referred to the Masters discretion to direct, and to the power we have given him to Correct.

The School.

TH E Scholars of the Foundation shall not exceed the Number of Forty; nor shall any be admitted but such as the Schoolmaster shall find and approve to be well entred in Learning, answerable to his Age at the time of his admittance.

The Schoolmaster shall be of Twenty seven years Age at the least, a Master of Arts, of good Reputation, both for his Life and Learning in the Latin and Greek Tongues. The Usher shall likewise be well

Of the New Foundation

qualified for his place, having taken degree of Batchelor of Arts two years at least before his Election, Aged twenty four years: And if there be such in either University (no discontinuers) and that have formerly been Members of this Hospital, they shall (*ceteris paribus*) be chosen before any others.

The Schoolmaster shall have charge to admit no poor Scholar without one new Sute of Apparel, besides that he weares, two new Shirts, three new pair of Stockings, three new pair of Shoos, and Books for the Form he is to be in, or mony to buy them; and if he fail therein, the charge of repairing the wants shall be discounted out of his own Wages.

He shall have Certificate by good proof from the place whence they come of the just Age of every Boy to be admitted, and he shall admit none under the Age of Ten years, and above Fourteen, as he will answer the contrary.

He shall keep a Book of all such admissions, as also of all Scholars sent to the University, or Trade, with a particular and punctual setting down the day and year of their coming in, going out.

They shall keep the accustomed hours of six in Summer, and Seven in Winter, for their

their coming to School, and Eight and Three in the Forenoon and Afternoon for their Collations, and of Six in Summer and Winter, if the time of Meals will permit, for their leaving off; not failing both Morning and Evening to begin and end their Studies with the Latin Prayers and Collects now used.

He shall read none but approved Authors, Greek and Latin, as are read in the best esteemed Free-Schools, and to see those of the Upper Form furnished with Greek Testaments for their use in the Chapel.

Besides the Scholars weekly exercise, they of the highest Form shall every Sunday set up in the great Hall four Greek and four Latin Verses apiece, upon any part of the Second Lesson appointed for that day, for the Master of the Hospital, or any Stranger, to view and examine: As also two shall be weekly appointed for reading the Chapters, and saying Grace at every Meal in both the Halls.

It shall be his care, and the Ushers charge, to teach the Scholars to Cipher and cast an Accompt, especially those that are less capable of Learning, and fittest to be put to Trades.

He and the Usher shall be diligent in the daily

Of the New Foundation

daily attendance on their Charge, and shall not Journey into the Country without the Masters leave: Nor shall they take into their Tuition above Sixty other Scholars, unless they entertain another under Usher out of their own Means, and to be dyeted and lodged out of the Hospital: Nor shall they receive for teaching those of the Foundation any Fee or Wages from their Friends.

They shall be careful and discreet to observe the Nature and Ingenuity of their Scholars, and accordingly instruct and correct them: In Correction they shall be moderate; in Instruction diligent: Correcting according to the quality of the Fault in matter of Manners, and according to the capacity of the Fault in matter of Learning.

All other Duties of their place they shall faithfully perform; namely, to see that the Scholars be of modest and mannerly behaviour, well and decently clothed, orderly and seasonably dyeted, cleanly and wholesomely lodged: And that the Matron, Butler, Taylor, and Groom perform their duties to these purposes, otherwise their Tutors to be censured by Us the Governours, and their Servants to be punished by the Master of the Hospital.

School-

Schoolmasters.

1. Mr. *Nicholas Grey.*
2. Mr. *Robert Grey*, his Brother.
3. Mr. *William Middleton.*
4. Mr. *Robert Brooks.*
5. Mr. *Samuel Wilson.*
6. Mr. *John Bouchee.*
7. Mr. *Norris Wood.*
8. Mr. *Thomas Watson.*

Ushers.

1. Mr. *Bagley.*
2. Mr. *Robert Grey.*
3. Mr. *Middleton.*
4. Mr. *Brooks.*
5. Mr. *Anthony Andrews.*
6. Mr. *John Byrch.*
7. Mr. *Samuel Wilson.*
8. Mr. *John Martyn.*
9. Mr. *Norris Wood.*
10. Mr. *John Stephens.*
11. Mr. *Edmund Sly.*
12. Mr. *Thomas Watson.*
13. Mr. *Rowland Buckeridge.*
14. Mr. *Thomas Walker.*

Officers

Of the New Foundation
Officers of the Revenues.
Steward of Courts.

NO Steward of Courts shall take any greater Fee than Five shillings for his Copy and entring it into the Roll, unless it expresse uses made over by Will, in which Case his Fee shall be Ten Shillings.

All Stewards of Courts shall bring or send into the *Charter-house*, within three months after the Court holden, the Roll thereof, fairly written in Parchment, with the Fine set down in the Margent, and signed with his own hand: They shall also deliver the Tenant his Copy within forty days after the Court holden, if the Tenant demand it, and pay for it according to the Rate aforesaid.

Stewards.

1. Mr. *John Mocket.*
2. Mr. *Joseph Ward.*
3. Mr. *Abell Allen.*

This Office is now turned into the Manciple's,

Auditor.

Auditor.

HE Shall quarterly examine the Receivers Book of Receipts of the Revenues and Disbursements for the Hospital, to see if the one agree with the Rental, and the other be disbursed by the Masters warrant; and upon proof by Examination under his hand of every particular, the Book shall be signed by the Master.

He shall weekly examine the Manciple's Book of Disbursements for Dyets, and what else he lays out, to see if the one agree with the Establishment, and the other be done by warrant, and upon due Examination to approve them under his hand, before they be signed by the Master.

Upon Balancing all Accompts of Receipts and Disbursement at the years end, he shall draw the Declaration by us formerly enjoyed in these our Orders, that at the Assembly in *Decemb.* a perfect and yearly view may be taken of the state of the Hospital.

Auditors.

1. Mr. John Wotton.
2. Mr. Henry Wotton.
3. Mr. Henry Playford.
4. Mr. Spour.

Bayliffs.

Bailiffs:

NO Bailiff shall be chosen of any Mannor or Mannors, unless he dwell there, or within five miles distance at the farthest.

All Bailiffs shall put in Bond of Two hundred pounds apiece, with two Sureties for paying in the monies by them levied either for free Rents or Profits of Courts; and they shall not meddle with the Receipt of any Farm-rents, upon pain of forfeiting their Bond.

All Bailiffs shall bring in all free and customary Rents within forty days after the Quarter day; also all Profits and Perquisites of Courts within the said time of forty days after the day assigned by the Steward for payment thereof.

Leases.

Leases.

UPon a Lease hereafter to be granted, no Tenant shall have respit for payment of his Rent above Forty days after the Quarter-day, wherein he ought to pay it by his Lease.

All Lease Rents shall be paid by Tenants at the *Charter-house*, so shall all free and customary Rents, with Profits and Perquisites of Courts, be there likewise paid by the Bailiffs.

All Lessees shall be tied by Covenant to dwell upon their Farms, and not to put them over but to Wife and Children, without Licence procured by Petition at the Table, and signed by the Major part of the Governours there present; and no Licence shall be granted them but for the remainder of years limited by the former Lease, and at the same Rent, and enjoyning the under Tenants to dwell thereupon.

In every Lease hereafter to be granted of any of the Hospital Lands or Tenements in any Mannor where a Court Baron is used to be kept, there shall be comprised in every such Lease a Covenant on the Lessees part,
To

Of the New Foundation

To do suit of Court there, and to be obedient to the Orders therein to be made, touching, or by reason of the Lands and Tenements.

No Lease shall be made till within Three years before the expiration of the old Lease, unless it be upon surrender of the old Lease: Nor shall it be granted for Lives, or longer time than One and twenty years.

No Fine shall be taken upon letting or renewing any Lease; but such an Improvement of Rent as shall seem best to the Governours, and for the good of the Hospital.

Surveys.

THere shall be two Surveys made of all such Lands belonging to the Hospital, as are not already surveyed, and the same shall be faithfully transcribed into a Book expressing the yearly Rent now paid, and the yearly value by Survey, which Book shall be brought to the Table at every Assembly, that upon the expiring or renewing of Leases, the Governours may increase or abate the Rents, as to their Wisdoms shall seem best for the good of the Hospital.

An Establishment for the Dyets, Liveries, Stipends, Wages, and other Charges and Expences of the Hospital of King JAMES, founded in Charter-house, in the County of Middlesex, at the humble Petition, and only costs and charges of Thomas Sutton Esquire, to be strictly observed, and not any way exceeded, viz.

For weekly Dyet.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Eight at the Master's Table allowed for Bread, Beer, Dyet, and Detriments	} liii.		
Fourscore at the Brothers Table allowed for Bread, Beer, Dyet, and Detriments	} vii. xiii. liii.		
Forty two at the Scholars Table allowed for Bread, Beer, Dyet, and Detriments	} vi. xviii. iiii. ob.		

l.

Ten

Of the New Foundation

Ten at the Manciples Table allowed for Bread, Beer, Dyet, and Detrements	} l.	s.	d.
		xliiii.	ii.
Two of the Kitchin, and one Porter	} xliii.		
Five Attendants for the Masters Table, for Bread and Beer	} v.	x.	

For weakly Beavers.

Eight at the Master's Table allowed it in kind at the rate of xliii d. a man	} l.	s.	d.
		ix.	iiii.
Five Attendants allowed it in kind at the same rate	} v.	x.	
Forty Scholars, one Butler, and one Groom, allowed it in kind at six to a Mess, with iiii d. allowance	} xvi.	iiii.	
Fourscore Brothers are allowed it in money by the Establishment	} vii.		
Ten at the Manciples Table, two of the Kitchin, and one Porter, allowed it in mony	} iii.		

In all Dyets and } weekly xxxiiii l. vi s. i d. ob.
 Beavors, viz. } yearly M. vii c. xxxi l. xviii s. vi d. ob.

For exceeding days.

Twenty three Exceeding
 days, namely, *Christmas-day,*
St. Stephen, St. John, Inno-
cents, New years, Epiphany,
Candlemas, Shrove-sunday,
and Tuesday, Kings-day,
Queens-day, Lady-day, Ea-
ster-day, Munday and Tues-
day, Ascension, Whitsunday,
Munday and Tuesday, Mid-
summer, Michaelmas, All
Saints, Fifth of November,
and Twelfth of December.

l. s. d.
 xliiii. ix. iii.

In all Dyets, Beavours, and exceeding
 days yearly M^r. vii^c. lxxvi^d. vii^d. x^d. ob.

For Liveries.

Fourscore poor men for } l. s. d.
 Gowns at xls. a piece yearly } Clx.
 Forty Scholars for Gowns
 finished and made up, at } lxxii. vi. viii.
 xxxvi s. ii d. a piece, which }
 makes yearly }
 Summer Suits for forty
 Scholars, at xxix s. vi d. a } ix,
 piece }

L 2

Winter

Of the New Foundation

Winter Suits like number, } *l. s. d.*
 at xvii *s. x d.* apiece } xxxv. xiii. iii.

For every Scholar yearly
 six pair of Shoos, at xx *d.*
 the pair, four pair of
 Stockings at xx *d.* the pair,
 Hatt and Band iii *s.* Gar- } xliiii.
 ters, Points, and Gloves at
 xvi *d.* in all yearly }

For every Scholar two
 Shirts, at iii *s.* apiece, and
 six Bands at x. *d.* apiece, in } xxii.
 all yearly }

For Books, Paper, Ink,
 Quills, and teaching them
 to Write and Cipher } xliiii.
 yearly }

Four Gowns for the
 Chappel-Clerk, Organist,
 Manciple and Matron, at } viii.
 xl *s.* apiece yearly }

Sixteen Gowns for Six-
 teen Grooms and other in- } xvi:
 ferior Officers at xx *s.* a
 man }

In all Liveries and other Necessaries
 yearly iii *l.* xxxi *l.*

For Wages.

For the Master of the Hospital yearly	l.	s.	d.
The Council of the Hospital	l.		
The Steward of Courts for <i>Cambridge</i> and <i>Essex</i>	xv.		
The Steward of <i>Elcombe</i>	x.		
The Preacher	xl.		
The Register and Solicitor	xl.		
The Receiver	xxx.		
The Auditor without Dyer	xxx.		
The Schoolmaster	viii.		
The Chappel Clerk	xv.		
The Usher	xiii.	vi.	viii.
The Organist	viii.		
The Manciple	xxvi s.		
The Pantler with viii d. for Beavors	viii.		
The Physician and Physick	xl.		
The Butler for the House, with xxvi s. viii d. for Beavors	viii.		

Of the New Foundation

The Butler for the Scho-	l.	s.	d.
lars	vi.	xiii.	iii.
The Bailiff of <i>Elcombe</i>		xl.	
Other Bailiffs	x.		
Fourscore poor men at			
C s. for wages, and xxvi s.	vc.vi.xiii.	iii.	
viii d. a piece for Beavors			
The Sexton attending in			
the Hall and Chappel, with	vii.	vi.	viii.
xxvi s. viii d. for Beavors			
The Scholars Groom	iii.		
Other five Grooms at			
iiii l. wages, and xxvi s.	xxvi.	xiii.	iii.
viii d. for Beavors			
The Gardner	xx.		
The two Scullions	viii.	vi.	viii.
The Porter for Wages			
and Beavors	viii.		
The Matron	xvi.		
The Landress	xxx.		
The Cook, besides his			
accustomed Kitchin Fees	xvi.		
The Plummer for his			
time	xx.		
The Barber for the Scho-			
lars		xl.	
The two Out-porters	iii.		
The Clock keeper		xl.	
The Surveyor of the			
Hall		lii.	

The

of the Charter-house.

151

The Keeper of the	l.	s.	d.
great Chamber		xl.	
The Scholars, Butler, and			
Groom, to make their Dyet		ciii.	
equal to others			
The Scavenger	vi.		
The Scrape Trencher		xl.	
Portage of Meat from	vi.	x.	
Market			

In all Fees and Wages yearly M^{rs}. lxvii^s. vi^d.

Other Ordinary Allowances.

	l.	s.	d.
The Masters Fuel	x.		
The Preachers		c.	
The Register and Soli-		c.	
citor			
The Receiver		c.	
The Schoolmaster	iii.		
Chappel Clerk		xl.	
The Usher	iii.		
The Organist		xl.	
The Manciple		xl.	
Law Charges	xl.		
Fuel for the Hospital,			
and allowance for weak	clii.		
and sick			
Reparations	lx.		

L 4

Renewing

Of the New Foundation

Renewing of Household- stuff	l.	s.	d.
Washing and Starching	l.		
Scholars Linnen	vi.		
Candles	xlv.		
Burials	x.		
Communiones		xl.	
Quit Rents	ix.	xvi.	
Surplus allowed for the Master and Strangers in the Hall	viii.		
Loss in cutting out Beef	xi.		

In all the other ordinary allowances yearly	G.	l.	s.
	iiii.	xxxli.	xvi.

Sum total of the yearly Expence of the Hospital for Dyets, Liveries, Wages, and other ordinary allowan- ces	l.	l.	l.	G.	l.	s.	d.
	M.	M.	M.	vii.	vi.	ix.	x. ob.

Besides Extraordi- naries for	Pary	x l.
	Palmer	ciii l.

This

This Establishment was made Nine and forty years ago, since which time there have been considerable alterations, chiefly upon the account of the increase of the Revenue: which I shall set down in a fit place hereafter.

The next thing to be considered, is the consummation of the Settlement, to put it beyond all question; which cannot be effected without a new Act of Parliament particularly designed to confirm this new Foundation, in distinction from that at *Hallingsbury*: Therefore you find it propounded in the beginning of the Establishment, which was in the first year of King *Charles* his Reign: and in the third, this following Act of Parliament was obtained, which, I have been told, was never before printed; and therefore proper for this place.

The

The Exemplification under the Great Seal of England, of the Act of Parliament for confirmation of the Hospital of King James, founded in Charter-house in the County of Middlesex, at the humble Petition and only Costs and Charges of Thomas Sutton Esquire, and of the Possessions thereof.

1. **C**AROLUS Dei gratia Anglie, Scotie, Francie, & Hibernie Rex, Fidei Defensor, &c. Omnibus ad quos præsentēs Litere pervenerint, Salutem: Inspeximus quoddam breve nostrum de Cerçiorand' de Curia Cancellarie nostre nuper emanand. unacum quoddam retorn. in dorso ejusdem brevis fact. in Filaciis dicte Cancellarie nostre de recordo residend. in hæc verba, *Carolus Dei gratia Anglie, Scotie, Francie, & Hibernie Rex, Fidei Defensor, &c. dilecto nobis Henrico Elſyng Armiger, Clerico Parliamentorum nostrorum, Salutem, Volentes*

The Writ of Certiorari.

tes certis de causis Certiorari super tenore
cujusdam Actus Parliamenti nostri apud Ci-
vitatem nostram *Westm'*, Decimo septimo die
Martii, ultimo præterito inchoat', & ibidem
usque vicesimum Sextum diem instan.
Mensis *Junii* tent', ac deinde usque ad & in
vicesimum diem *Octobris*, proxime sequen.
prærogat. intituat', *An Act for the estab-
lishing and confirming of the Foundation of
the Hospital of King James, founded in
Charter-house in the County of Middlesex,
at the humble Petition and only Costs and
Charges of Thomas Sutton Esquire, and of the
Possessions thereof.* Tibi precipimus quod The Re-
tenorem Actus prædict. cum omnibus illum turn
ranger d. nobi. in cancellariam nostram sub thereof.
Sigillo tuo distincte & aperte, sine dilatione
mitras & hoc breve T. meipso apud *Westm'*
xxviii°. die *Junii*, Anno Regni nostri quar-
to Cesar. Ra. Executio istius brevis patet
in Scedula hinc annexat' *H. Elsyng Cler'* 2.

Parl. Inspeximus etiam præ-
dict. Scedulam eidem brevi
annexat' in Filaciis dict.
Cancellarie nostre de Re-
cordo similiter residen. in
in hæc verba, In Parliamen-
to inchoat' & tent' apud
Westm' Decimo septimo die *Martii*, Anno
Regni Serenissimi & Excellentissimi Domini
nostri

The time of the begin-
ing and continuance of the
Parliament, viz. from the
17. day of March, in the
third of King Charles the
First, until the 26. of June
next following.

nostri Caroli, Dei gratia, *Anglie, Scotie, Francie, & Hibernie* Regis, Fidei Defensor, &c. tertio & ibidem continuat' usque in Vicesimum sextum diem Mensis *Junii*, tunc propter sequen. communi omnium Dominorum tam spiritualium quam temporalium, & Communium consensu, & Regie Majestatis assensu (inter alia) sancitum, inactitatum, & stabilitum fuit hoc sequens Statutum, *An*

Act for the Establisbing and Confirming of the Hospital of King James, founded in Charter-house in the County of Middlesex, at the humble Petition and only Costs and Charges of Thomas Sutton Esquire, and of the Possessions thereof: Cujus quidem Statuti tenor sequitur in hæc verba, viz.

The Title
of the Act.

The Act.

Recital
of the
Letters
Patents.

Whereas our late Sovereign Lord King James of blessed memory, at the humble suit of Thomas Sutton late of Baltham in the County of Cambridge Esq; deceased, by his Highness Letters Patents under the Great Seal of England, bearing date the Two and twentieth day of June, in the Ninth year of his Majesties Reign of England, did give and grant unto the said Thomas Sutton full power, licence, and lawful authority to erect and establish at or in the late dissolved Charter-house besides Smithfield, in the

the County of Middlesex, an Hospital and Free School in such sort as in, and by the said Letters Patents is expressed. And did further by the same Letters Patents, nominate, ordain, assign, constitute, limit, and appoint certain persons in the same Letters Patents named to be Governours of the Lands, Possessions, Revenues and Goods of the said Hospital; And did by the same Letters Patents Incorporate the said Governours and their Successors to be a Body Politique and Corporate, to have continuance for ever by the Name of the Governours of the Lands, Possessions, Revenues, and Goods of the Hospital of King James, founded in Charter-house within the County of Middlesex, at the humble Petition and only Costs and Charges of Thomas Sutton Esquire: And did further by the same Letters Patents give licence to the said Thomas Sutton, to give, grant, and assure to the said Governours the Mansion-house, commonly called Charter-house, besides Smithfield, in the said County of Middlesex, and divers and sundry other Mannors, Messuages, Lands, Tenements, and Hereditaments mentioned in the said Letters Patents, as in the said Letters

3.
Recital
of the
Founders
Deed of
Bargain
and Sale.

Letters Patents more at large appear-
eth. And whereas the said Thomas Sut-
ton, minding the performance of the said
Charitable Work by his Indenture of
Bargain and Sale, bearing date the
First day of November in the Ninth year
aforesaid, and enrolled in his said late
Majesties High Court of Chancery, did,
according to the said licence to him in
that behalf given for the consideration
in the same Indenture mentioned, give,
bargain, sell, grant, confirm, and con-
vey to the said Governours of the Lands,
Possessions, Revenues, and Goods of
the Hospital of King James, founded in
Charter-house within the County of Mid-
dlesex, at the humble Petition and only
Costs and Charges of Thomas Sutton
Esquire, and to their Successors for ever,
the said Mansion-house, commonly cal-
led Charter-house besides Smithfield, in the
said County of Middlesex, and divers
and sundry other Mannors, Messuages,
Lands, Tenements, and Hereditaments
in the same Indenture mentioned and
expressed upon especial trust and confi-
dence, that all and singular the Rents,
Issues, Revenues, Commodities, and
Profits of all and singular the said Man-
nors, Houses, Lands, Tenements, and
Pr.

Hereditaments, should be for ever truly, faithfully, and wholly distributed, converted, and imployed to and for the maintenance and continuance of the said Hospital and Free School, and other the Charitable uses in the said Deed indented, mentioned, as by the said Deed indented more at large appeareth. And whereas since the death of the said Thomas Sutton one Simon Baxter, the Heir of the said Thomas Sutton, hath attempted and endeavoured to impeach and overthrow the Incorporation and Foundation of the said Hospital, and the endowments thereof, and so to obtain and get to himself the Mannors, Lands, Tenements, and Hereditaments that were the said Thomas Suttons, and by him conveyed to the Governours of the said Hospital for maintenance of the poor there; howbeit the said Heir drawing the same in question in his said Majesties Courts of Kings Bench and Chancery, and the Case being adjourned by the then Justices of the Kings Bench into the Exchequer Chamber, after solemn argument and deliberate advice of all the then Justices of both Benches, and Barons of the Exchequer, it was clearly resolved, That the said Foundation, Incorporation, and Endow.

Recital
of the
Heirs
Suit in
Law a-
gainst the
Founda-
tion.

4.

Endowment of the said Hospital, was sufficient good and effectual in the Law. And Judgment was thereupon given accordingly in the said Court of Kings Bench, and also a Decree agreeing with the said Judgment was had in the said Court of Chancery; upon consideration whereof, and for that the said Foundation and Endowment doth daily maintain fourscore poor men, some maimed in the Wars, some undone by Shipwreck and Misfortune on the Seas, and forty poor Scholars, with a Master, Preacher, Teachers, and Attendants, and other Officers in very ample manner, with good and sufficient allowance in all things: It is most humbly desired in the behalf of the Governours and poor People of the said Hospital, That it may be enacted by the Kings most Excellent Majesty, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the Authority of the same, And be it enacted by the Authority aforesaid, that the said House, called the late dissolved Charter-house besides Smithfield, and all the said Houses, Edifices, Buildings, Orchards, Gardens, Lands, Tenements, and Hereditaments within the
 Site,

The body
of the
Alt.

The place
of the Ho-
spital.

Site, Circuit, and Precinct of the same, was, is, and shall be for ever hereafter an Hospital in deed and in name, and is and shall be called by the name of the Hospital of King James, founded in Charter-house within the County of Middlesex, at the humble Petition and only Costs and Charges of Thomas Sutton Esquire, and that such of the said Governours, named or mentioned in the said Letters Patents as are yet living, together with such others now living as have since been named or elected, or mentioned to be elected into the room or place of such of them as are since dead, or are removed, or have relinquished their places, and are now esteemed Governours, now are, and they and their Successors for ever hereafter shall be and continue, And shall be adjudged, deemed, and taken to be a Body Corporate and Politique, by the name of the Governours of the Lands, Possessions, Revenues, and Goods of the Hospital of King James, founded in Charter house within the County of Middlesex, at the humble Petition and only Costs and Charges of Thomas Sutton Esquire, and by that name shall have, and may have and enjoy all and singular such and the like capacity, power, and

The name
of the Ho-
spital.

The Go-
vernours
incorpor-
ated, &
by what
Name.

The Go-
vernours
capacity.

M

ability

5.
Power gi-
ven to the
Govern-
ours to
make
laws and
orders
under
their
Common
Seal.

ability to all intents, constructions, and purposes, as any other Corporation lawfully Incorporated, may, or ought to have, And be it further Enacted by the Authority aforesaid, That the said Governours, and their Successors for the time being, or the most part of them, from time to time, and at all times hereafter, as to their or the most part of them shall seem fit and convenient, shall and may have full power and authority by writing under their Common Seal, to make, ordain, set down and prescribe as occasion shall require, such Rules, Statutes, and Ordinances, as they shall from time to time, and at all times think fit, as well for and concerning the naming and electing of such person and persons as shall succeed into the place and room of any the said Governours, when, and as often as any of them shall dye or be removed from such place or places of Governour or Governours, or voluntarily shall relinquish their places; As also for and concerning the Election, Order, Rule and Government of the Master, Preacher, Schoolmaster, Acher, poor Men, poor Childzen, and all other Members, Officers, or Servants of the said Hospital in their several places, offices and

and rooms, and for their and every of their Stipends and Allowances, And that the same Rules, Orders, Statutes and Ordinances so from time to time to be made, set down and prescribed as aforesaid, shall be and stand in full force and strength in Law, and be executed in all things according to the true intent and meaning thereof, under the several pains, forfeitures, and penalties as shall be expressed and contained in the same Ordinances, Statutes, and Rules respectively: Provided always, that the said Rules, Ordinances, and Statutes, or any of them, be not repugnant or contrary to the Laws or Statutes of this Realm of *England*, nor against the purport or true intent of the recited Letters Patents, And be it enacted and established by the Authority aforesaid, That every person that shall from henceforth be Elected a Governour of the said Hospital, shall before he exercise the place of a Governour, take the several Oaths of Supremacy and Allegiance, which any two others of the said Governours for the time being, shall have power and authority by this Act to administer unto them: And that the Master from henceforth to be elected shall, before he exercise

The Governours henceforth to take the Oaths of Supremacy & Allegiance.

The Master to take the same Oathes henceforth.

The Masters o-
ther oath.

6.

The oaths
of the
Preacher,
School-
master,
Usher, Of-
ficers,
and poor
men.

or take any benefit of the said place, take the said several Oaths of Supremacy and Allegiance; And shall also take an Oath that neither he, nor any other for him, with his privity, allowance, or consent, hath given, or shall give, directly or indirectly, any money, or other gratuity or reward, for, or in respect of the having or enjoying of the said place; All which said Oaths to be taken by such Master, any two of the said Governours for the time being, shall have power and authority by this Act to administer; And that the Preacher, Minister, Schoolmaster, Usher, Officers, and poor men, and every of them from henceforth to be elected and admitted, shall before he exercise or take benefit of any such place, take the said several Oaths of Supremacy and Allegiance; And shall also take an Oath that neither he nor any other for him, with his privity, allowance, or consent, hath given, or shall give directly or indirectly, any money, or other gratuity or reward, for, or in respect of the having or enjoying of the said place. All which said Oaths by the said Preacher, Minister, Schoolmaster, Usher, Officers, and poor Men to be taken, any one of the said Governours, and the said Master

Master for the time being, shall have power and authority by vertue of this Act to administer. And be it further enacted and established by the Authority aforesaid, That the said Governours and their Successors shall and may for ever hereafter, have, hold, and enjoy, according to the purport, true intent and meaning of the said Indenture of Bargain and Sale, the said Hospital, House, and all Buildings, Gardens, Courts, Orchards, and Backsides thereto belonging, and all and singular the Mannors, Messuages, Lands, Tenements, Liberties, Franchises, and Hereditaments by the aforesaid Letters Patents by the said Indenture of Bargain and Sale, given, granted, conveyed and assured, or meant, mentioned or intended, in or by the said Letters Patents or Indenture, to be given, granted, conveyed or assured to the said Governours against our Sovereign Lord the King's Majesty, his Heirs and Successors, and against all other Person and Persons, of whom the said Hospital, House, Mannors, Lands, Tenements and Hereditaments, or any of them, were holden at the time of the said Indenture made, and against their Heirs and Issues, notwithstanding any Title ac-

The Governours to hold for ever the Hospital against the King and others.

Excep-
tions and
Savings.

7. crewing for or by any Alienation in Mortmain; And also against all and every other person and persons of whom the said Thomas Sutton did purchase the said Hospital, House, Mannors, Lands, Tenements and Hereditaments, or any of them respectively, and against their Heirs, Issues and Assigns; And also against all and every other person and persons claiming, or that shall claim any Estate, Right, Title, or Interest of, in, out, or unto the said Hospital, Mannors, Lands, Tenements and Hereditaments, or any of them, by, from, or under any person or persons, of whom the said Thomas Sutton did purchase the same, unless such other person and persons do pursue their Title, Claim, or Interest by way of Action or lawful Entry within ten years after the end of this present Session of Parliament, Saving to the King's Majesty, his Heirs and Successors, all such Estate, Right, Title and Interest as his Majesty had, or might have had unto any the said Mannors, Lands, Tenements, and Hereditaments before the said Indenture made, other than for or by reason of any Alienation in Mortmain; And saving to all and every other person or persons, Bodies Politique

Politique and Corporate, and their Heirs and Successors (other than the Heirs of the said Thomas Sutton, and other than such person and persons from whom the said Thomas Sutton purchased the said Hospital, House, Mannors, Lands, Tenements or Hereditaments, or any of them, their Heirs, Issues, and Assigns, and Persons claiming by, from, or under them respectively, and other than such Person and Persons as shall claim the title of Alienation in Mortmain of any the said Mannors, Lands, Tenements and Hereditaments) all such Estate, Right, Title, Claim, Custome, Interest and Demand whatsoever, as they or any of them have, or shall have, in as large and ample manner and form to all intents and purposes, as if this Act had never been had nor made. And be it further enacted and established by the Authority aforesaid, That the said Governours and their Successors, shall be from and after the end of this present Session of Parliament, for ever wholly and utterly disabled in Law to make, do, levy, or suffer any Act or Acts, Thing or Things, whereby, or by means whereof the said Hospital, House, Mannors, Lands, Tenements or Hereditaments,

The Governours disabled to convey the Hospital, House, or Lands to the King.

All conveyances
to the
King of
any the
Hospital
Lands to
be void.
8.

The Governours
disabled
to make
any E-

states but for 21 years, or under, or for one, two, or three lives, or for any years determinable upon one, two, or three lives by Indenture in possession, and not in Reversion, at the usual Rent or more, or the true yearly value thereof.

or any part of them, or any of them, shall or may be aliened, assured, given, granted, demised, charged, or in any sort conveyed, or come to the possession of our said Sovereign Lord the King, his Heirs or Successors; And that all Alienations, assurances, Gifts, Grants, Leases, Charges, and Conveyances whatsoever, from and after the end of this present Session of Parliament, to be done, suffered, or made to our said Sovereign Lord the King, his Heirs or Successors, by the said Governours or their Successors, of or out of the said Hospital, House, Mannors, Lands, Tenements or Hereditaments, or of, or out of any part or parcel of them, or any of them, shall be from and after the end of this present Session of Parliament, utterly void and of none effect, to all intents, constructions, and purposes, any former Law, Statute, Act, Ordinance, or other matter or thing to the contrary notwithstanding. And be it further enacted and established by the Authority aforesaid, that the said Governours and their Successors

for,

ors, and every of them, be also from henceforth for ever wholly and utterly disabled in Law to make, do, levy, or suffer any act or acts, thing or things, whereby, or by means whereof the said Hospital-house, Mannors, Lands, Tenements, or Hereditaments, or any of them, or any part of them, or any of them shall or may be aliened, assured, given, granted, demised, charged, or in any sort conveyed to any Person or Persons, Bodies Politique or Corporate, other than Leases and Demises by Indenture of the said Mannors, Lands, Tenements and Hereditaments, and every or any of them (other than the said Hospital-house, Orchards, Gardens, Backsides, or any of them, or any part of them, or any of them now used for the habitation or use of, or for, the Master, Preacher, Schoolmaster, Usher, poor Scholars, and poor People of the said Hospital, or any of them) for the term of One and twenty years or under in possession, and not in reversion, or for one, two, or three lives, or for any number of years determinable upon one, two, or three lives in possession, and not in reversion, and whereupon such yearly rent or more shall be reserved to the Governors

Of the New Foundation

An Excep-
tion by
granting
by Copy
of Court
Roll.

A Proviso
for the
Lord
North.

vernours of the said Hospital and their Successors, during the continuance of every such Lease as is now reserved upon any demise thereof, or otherwise the true yearly value thereof, and other than Grants by Copy of Court Roll, according to the Customes of the several Mannors respectively: Provided nevertheless, that it shall and may be lawful to and for the said Governours and their Successors, to grant reasonable and convenient Annuities, Rents, or Fees to such person or persons as shall be Officers, Ministers, or needful Attendants concerning the affairs of the said Hospital, only for life or at will, So as the number of the Officers, Ministers, or needful Attendants be not increased above the Number which now is, as fully and amply as they should or might have done, as if this Act had never been had or made; Provided always, and be it enacted that this Act, or any thing herein before contained, shall no way extend to give any title to the said Hospital, in or unto the Mansion-house now in possession of the Right Honourable Dudley Lord North, or of his Assigns at or near the East end of the said Hospital, nor unto any the Buildings, Edifices, Courts, Gardens,

Gardens, Orchards, or Grounds thereunto belonging, or therewith used or enjoyed, nor unto any other the Messuages, Tenements, or Hereditaments of the said Lord North, being within or near the Site or Precinct of the said Hospital; But that it shall and may be lawful to and for the said Lord North, his Heirs, Tenants, and Assigns for ever hereafter to hold and enjoy against the Governours, Master, and other the Owners or Possessors of the said Hospital in the Charter-house, now, and for the time being, the said Mansion-house and Premises, and all ways and passages by Cart or otherwise, Easements, Waters, Water-courses, Channells, Pipes, Conduits, Cocks, Liberties, Profits, and Hereditaments to the same, or any of them belonging, or therewith, or with any of them now used or enjoyed, or the which by the true meaning of any Grant, Covenant, Clause, or Agreement contained in one Deed of Feoffment made by Edward Lord North unto Sir William Peter Knight and others, bearing date the Sixth day of November in the Fifth year of the Reign of the late Queen Elizabeth, and in one other Deed made by Roger late Lord North and others to the
Right

Of the New Foundation

Right Noble Prince Thomas late Duke of Norfolk, bearing date the last day of May in the Seventh year of the Reign of the said late Queen Elizabeth, were meant and intended to belong unto, or to be enjoyed with the said Mansion-house, or any other the said Messuages, Tenements, or Hereditaments of the said now Lord North, according to the true meaning of the said several Deeds; And that it shall and may be lawful at all times hereafter to and for the said Dudley Lord North, his Heirs, Tenants, and Assigns, and all others inhabiting and possessing the said Mansion-house, or any other the said Messuages, Tenements, or Hereditaments of the said Lord North, for themselves, their servants, and workmen to have free ingress and regress into and from the Orchards, Gardens, or other places of the said Hospital, where it shall be needful to survey, repair, cleanse, amend, and new make the said Pipes, Conduits, Cocks, Channells, and Water-courses, and all other Pipes, Conduits, Cocks, Channells, and Water-courses that hereafter shall be erected or placed within the precinct of the said Hospital for the conveying of Water unto the said Mansion-house,

house, or other the Messuages, Tenements, or Hereditaments of the said now Lord North, or any of them, and to that purpose to subvert and digg up the Soil of the said Orcharde, Gardens, or other places of the said Hospital where it shall be needful: Provided also, and be it Enacted by the Authority aforesaid, that this Act or any thing therein contained, shall not in any wise extend unto the Mansion-house of the Right honourable Elizabeth Viscountess of Maidstone, situate and being in Charter-house Church-yard, near unto the said Hospital, nor to any the Buildings, Outhouses, Gardens, or Grounds therewith used, or thereto pertaining, nor to any Mansion-houses, Buildings, or Grounds therewith used of any other person or persons within or near the precinct of the said Church-yard or Hospital, and not conveyed, or mentioned to be conveyed by the said Thomas Sutton to the said Governors by the said Indenture of Bargain and Sale; But that it shall and may be lawful to and for the said Viscountess of Maidstone, and all and every other person and persons whatsoever, to hold and enjoy the said several Mansion houses and Premises, therewith used, or there-

to

A Proviso
for the
Viscountess
Maidstone.

Of the New Foundation

to pertaining, together with all ways and passages with Carts or otherwise, and all Liberties, Profits, Easements, Water and Water-courses, Pipes, Cocks, and Passages for Water, and liberty to digg, cleanse, amend, and new make such Pipes, Cocks, and Water-courses as fully and as amply as if this Act had never been had nor made. *Ego Henricus Elsyng* Armiger', Clericus Parliamentorum, virtute brevis dicti Domini nostri Regis de Certiorando mihi direct', & his annexat', certifico superius hoc scriptum verum esse tenorem Actus Parliamenti supradicti in eo brevi mentionat'. In cujus rei testimonium Sigillum nomenque meum apposui atque subscripsi, Dat' secundo Die *Julii*, Anno regni dicti Domini nostri Regis *Caroli* quarto, *H. Elsyng* Cler' Parl. Nos autem separales tenores brevis & scedulæ predictæ, ad requisition' Gubernatorum terrarum possessionum, revencionum, & bonorum Hospitalis predicti, duximus Exemplificand' per presentes. In cujus rei testimonium has literas nostras fieri fecimus Patentes, Teste meipso apud Westmonasterium Decimo octavo die *Julii* Anno Regni nostri quarto.

Cesar Car.

Ex-

Examinat' per nos { *Rob. Riche*
 &
 Edw. Clarke } Clericos.

Irrotulat' & Rotul' Patent' Cur'
 Cancellar' Domini Regis *Caroli*,
 infra script' de Anno Regni ejus-
 dem Regis Angliæ, &c. Quarto.

Now all things are fixed and settled, ac-
 cording to the admirable Ends they were
 designed for, every one enjoying the be-
 nefit and refreshments of our Noble Foun-
 der's Charity: Day by day we have our Ezra 6.9.
 Portions without fail, that we may offer
 Sacrifices of sweet Savour unto the God of
 Heaven, and pray for the Life and Prospe-
 rity of our most gracious King, and the
 Happiness of our Noble Governours.

The

The Names of the present Governours.

1. The most Reverend Father in God, *Gilbert*, Lord Arch-bishop of *Canterbury*
2. The Lord Chancellor of *England*.
3. The Duke of *Buckingham*.
4. The Duke of *Monmouth*.
5. The Duke of *Ormond*.
6. Lord Chamberlain.
7. Lord Treasurer.
8. Earl of *Bridgewater*.
9. Earl of *Craven*.
10. Earl of *Shaftsbury*.
11. Lord Bishop of *Winchester*.
12. Lord Bishop of *Rocheſter*.
13. Lord *Robarts*.
14. Mr. Secretary *Coventry*.
15. Sir *William Wild*.
16. *Martyn Clifford* Esquire.

Thus

Thus the Government of this Foundation is fixed upon the most Honourable Grandees of our State, and the most Reverend Prelates of our Church; they who sit at the Helm of our Kingdom, and are graciously pleased to steer and guide this goodly Ship of Renowned *Sutton's* Charity. And here we may note the great Wisdom of our Founder, who made choice of men of Honour and Power, who were able to maintain his Foundation by their Interest, and to grace it with their Honour.

When any of these Noble Lords happen to decease, another is chosen within two months by the voices of the Major part.

The Patent runs thus.

TO all whom these Presents shall come, the Governours of the Lands, Possessions, Revenues and Goods of the Hospital of King *James*, founded in the *Char-*

N

ter-

ter-house, within the County of *Middlesex*, at the humble Petition and only Costs and Charges of *Thomas Sutton* Esquire, send greeting in our Lord GOD everlasting.

Whereas

one of the Governours of the Lands, Possessions, Revenues, and Goods of the Hospital of King *James* aforesaid, lately died, and departed this life, by means whereof his room and place of a Governour did become, and yet is and continueth void: Know ye therefore, that the said Governours according to the true intent and meaning of the Letters Patent

Patent of our late Sovereign
Lord King *James*, for the
Foundation of the said Ho-
spital, bearing date the Two
and twentieth day of *June*,
in the Ninth year of his
Reign, do elect, nominate, and
appoint to
be henceforth one of the Go-
vernours of the Lands, Pos-
sessions, Revenues and Goods
of the said Hospital of King
James, founded in the *Char-*
ter-house, within the County
of *Middlesex*, at the humble
Petition and only Costs and
Charges of *Thomas Sutton*
Esquire, in the room and
place of a Governour so be-
N 2 ing

ing void, as aforefaid, by the death of the faid

to be, and continue in the room and place, and to have, exercise, and enjoy the faid room and place of one of the Governours of the Lands, Possessions, Revenues, and Goods of the Hospital aforefaid, according to the true intent and meaning of the faid Letters Patent.

In witness whereof the faid Governours have hereunto set their Common Seal, and every one of them his particular Seal,
&c. *The*

The Members that are kept and maintain'd in the Hospital, chiefly consist of old Gentlemen and Children.

1. **F**our score ancient Men, who have been formerly in the Wars, and been serviceable to their King and Country: or else decay'd Merchants, whose Estates have been swallowed up in the Deep, or aged and poor Housholders, who have formerly lived in a fair esteem in the World; who have a long while born the labour of the day, and now are joyful to find such a *Noble Sanctuary* and place of refreshment.

It was primarily intended for old Gentlemen Souldiers, when Age seemed to found a Retreat, and therefore such qualify'd Persons, by the Orders of the Governours, may be admitted into the House, ten years sooner, or younger, than other men. I suppose, because the hardships and severe Discipline of War, the Wounds and Distempers contracted in the Camp, might soon shatter their Bodies, and render them more early objects of Charity.

Of the New Foundation

These Persons are chosen by particular Governours, every one in their Order: only the *King* puts in two in his course, the *Queen* and *Duke of York* one apiece, then the *Governours* in their respective turns, as places happen to be vacant: This they do by a *Warrant sent to the Master and Register of the House.*

The Form of a Warrant
for a Pensioner.

*To my loving Friends, the
Master and Register of
Sutton's Hospital.*

I Do hereby nominate and
appoint *A. B.* of *N.* in
the County of *M.* to be a
poor Brother and Pensioner
in

in *Sutton's Hospital*; and do desire that this my Warrant may be presented to the next Assembly of Governours for the Election of Pensioners, to the intent he may be elected and admitted into the next place which shall fall to my disposal (next after *N. N.* of *S.* in the County of *P.* whom I last nominated).

Given under my Hand.

N 4

A

Of the New Foundation

A great Number of Religious and Aged Persons have here received Comfort both of Soul and Body: Much about 554 have here peaceably spent the Evening of their days, and then ascended up into Heaven to return thanks to their Great Founder and Deliverer in their former time of Distress. Here I cannot but take notice of the health, and sweetness of life in this place: For if out of 80 aged men, there dye but 9 in a year, which from *October* the third, 1614. to 1676. makes up the Sum of 554, or thereabouts, they seem to outlive the common rate of men, the purchase of whose lives is usually reckoned seven or eight years.

But if at any time it please God to visit the City with the Pestilence, or some such grievous Distemper (which God for ever avert from them) the House is dissolved, and every Pensioner has a Certificate in this Form.

To

*To all whom these may ap-
pertain, Greeting, &c.*

THe Bearer hereof, *A. B.*
a Brother of this Society
of the *Charter-house*, hath oc-
casions to go into the Coun-
try, and there to make his
abode for a time. And for-
asmuch as in these Contagious
times all Officers and others
have just cause to be fearful
whom they lodge or enter-
tain into their Company;
These are therefore to certifie
faithfully, that neither this
Bearer, nor any of our So-
ciety, hath been yet visited
with

with the Contagion, or any danger thereof, God be praised, but are in as perfect health and soundness, as in former times. These are therefore to will and desire all men, whom it may concern, to suffer the said *A. B.* quietly to pass, and freely to stay at the place of his intended abode, or elsewhere, behaving himself civilly and orderly, whereof we give good Testimony, as also of the undoubted truth of the Premises.

In witness whereof we have
hereunto set our Hands.

*From Charterhouse, by
the Order of the Lords
the Governours.*

2. There are also 44 Boys at School, chosen by the same *Honourable Persons*, after the same manner with the Pensioners: They are only capable of Admission between the years of 10 and 15; and are to continue in the House but 8 years at the most. The place, where now the Scholars are taught, was formerly a *Tennis-Court*, upon which an Historian has this Remark, It was a Change, à *Ludo Pilario*, ad *Ludum* Stow by Hows. *Literarium*.

Out of this Nursery of Learning some are by Election transplanted to the Universities, either to *Cambridge* or *Oxford*, to any Colledge, according to their own Friends choice and determination; where they likewise are capacitated to receive any favour or benefit from the said Colledge; as several *worthy Persons* do this day in the Universities, and are no small Reputation to this Noble *Foundation*. Their allowance is 20 l. per Annum, duly paid Quarterly, without any charge or trouble in the place of their Residence, in either of the Universities: And this is done upon their sending up a Certificate to the Receiver of the *Charter-house*, with this or the like signification:

These

Of the New Foundation

*These are to certifie whom it may concern,
That T. B. Student of
hath been resident all the last Quarter;
and is of a good life and conversation.*

This is to be signed by the *Head of the Colledge* and two of the chief Officers. They have liberty from the House to discontinue two months in a year; so that their time of discontinuance is usually excepted in the Certificate.

Nine and twenty of these Scholars are maintained at the *Universities*, and the Allowance of 20 l. per Annum continues for 8 years. Others who are superannuated, being unwilling, or uncapable of Learning, are design'd for Apprentices, put out to Write and Cypher, and disposed of to a Trade, with the Sum of 40 l. (which was agreed on the Last Assembly).

'Here I cannot but take notice of a
'mighty Inconvenience which attends the
'School, and were it once remedied, it
'would certainly redound much to the Im-
'provement of the Lads, and the Honour
'of the Foundation: I humbly desire that
'the Right Honourable the Governours,
'would take it into their consideration;
'For how is it possible for ripe and well-
'grounded Lads to be sent away to the U-
'niversities;

'niversities, when Elections usually come
 'sooner than the Scholars are prepared for
 'them : And this truly arises from no other
 'cause but this, when Boys are admitted
 'into the House, little or no regard is had
 'to their Learning and Proficiency ; but
 'the thing mainly considered is, Whether
 'they are between the years of Ten and Fif-
 'teen ; and though they are scarce able to
 'read, then they must be admitted.

The way to obtain a place for a young
 Lad or an old Gentleman, is much the
 same : *viz.* to make an address to any
 single Governour the Person has most In-
 terest in, by way of Friends, Petition,
 or any other method of Application :
 for no old Gentleman or Boy is chosen by
 a common Vote, but each Governour no-
 minates in his turn : Then a Warrant is
 to be procured, if for a Lad, after this
 manner.

*To his loving Friends, the
Master and Register of
Sutton's Hospital.*

I Do nominate, choose, and
appoint *A. B.* the Son of
C. D. to be a poor Scholar of
Sutton's Hospital; and do de-
fire that this my Warrant
may be presented to the next
Assembly of Governours, for
the Election of Scholars: to
the intent he may be accord-
ingly Elected, and admitted
when any such place shall fall
in my Disposal.

Given under my Hand, &c.

And

And here it is to be noted, that their *Majesties*, his *Royal Highness*, and the *Governours*, being usually pre-engaged, it is the best way to be early in making application, especially for the place of a young Lad; Three or four years is but a reasonable time before hand; for else ordinarily they will hardly have the benefit of their *Warrants*, which some impute to the unkindness of the Officers. For the *Governours* at an *Assembly* make a List, and nominate their Lad, each of them, who, being approved of, is certain to come in, though the place should fall after his *Governours* Death: and till the former Nomination and Warrant be served, no other can have any claim or vertue,

The Number now in the House maintained and kept, is above 188 Persons; besides the 29 Scholars at the Universities; and the standing Council to the House (which at present are Sir *William Jones* his *Majesty's Attorney General*, and Mr. *Dolben* of the *Temple*) have a retaining Fee from the House; and several other persons who are mentioned in the first *Establishment*.

At the Admission of every Member, it is required that they be sober in mind, and healthful in body; which later information is to be given by the *Chirurgion*, with the
Ap-

Of the New Foundation

Approbation of the *Physician*, by an Order *Decemb. 10. 1613.*

What a mighty benefit this *Donation* has proved to many hundreds, in the space of Threescore and six years, is almost incredible; for no Estate of the like Revenue has done near so much good, in all *Europe*: For some Persons who have been Members of great and considerable Families, have been glad to take Relief in this, when their own wealthy Relations esteemed them as a burthen.

I have already given you an Account of the Ancient concerns of the House, and now I intend to conclude, with a fresh account of the Alterations of Salaries, and increase of Revenues by the great wisdom and care of the *Right Honourable* the *Governours*. As for the particular Orders by which the Ancient Men are to be regulated, they are conveniently placed before their Devotions.

I find an *Account of the Lands, Mannors, and Revenues of the Charter-house*, set down Alphabetically by Master Fuller, but so confusedly, by reason of mistakes of Farms for Mannors, that I chose rather to set them exactly down as I found them in the *Rental* at the *Charter-house*, made *Anno Dom. 1673.*

1. **T**He Estate about
the *Charterhouse*,
viz. in the Lane, and the
Yard before the House, and
the Backside of the *Wil-*
derness, called now *Sutton's*
Street: These are let out
to several Tenants, but the
Annual Rent of them all a-
mounts to

<i>l.</i>	<i>s.</i>	<i>d.</i>
202	00	00

2. Some Lands at *Hack-*
ney, in the County of *Mid-*
dlesex, which bring in *per*
Annum

025	00	00
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3. At *Southminster* in
Essex, the Lease-hold Rents
of the same Mannor *per*
Annum

921	03	04
-----	----	----

The Free and Customary
Rents of the said Man-
nor *per Annum*

038	08	3 ob.
-----	----	-------

4. *Cold Norton* in *Essex*,
Lease-hold Rents

160	00	00
-----	----	----

Free and Customary

017	06	09
-----	----	----

5. *Great Stanbridge* in
Essex, Lease-hold Rents

113	06	08
-----	----	----

Free and Customary

012	04	02
-----	----	----

O

Little

Of the New Foundation

	<i>l.</i>	<i>s.</i>	<i>d.</i>
6. <i>Little Hallingbury</i> in <i>Essex</i> , Lease-hold Rents	267	13	04
Free and Customary	010	16	2 ob.
7. <i>Castle-camps</i> in <i>Cambridge</i> , Lease hold	652	14	08
Free and Customary	032	09	3. q.
8. <i>Balsbam Mannor</i> in <i>Cambridge</i> , Lease-hold	200	00	00
Free and Customary	041	19	5 ob. q.
9. <i>Buslingthorpe</i> in <i>Lincolnshire</i> , Lease-hold	305	10	00
10. <i>Dunsby</i> in <i>Lincolnshire</i> , Farm Rents	408	18	08
11. <i>Elcomb Mannor</i> and <i>Park</i> in <i>Wiltshire</i> , containing all these Farms (which <i>Mr. Fuller</i> sets down for Mannors) 1. <i>Chilton</i> , 2. <i>Blackgrove</i> , 3. <i>Missunden</i> , 4. <i>Salthorpe</i> , 5. <i>Wescott</i> , 6. <i>Uffcott</i> , &c. The Lease-holds whereof amount to	1063	13	04
Free and Customary	020	15	8 ob.

These are all the Mannors, Lands, and Revenues which were settled by the Founder himself upon his Hospital.

But the Purchases since have been Considerable.

1. <i>Thurston</i> , and the <i>Marsh</i> , in <i>Cold Norton</i> in <i>Essex</i> , which brings in per <i>Annum</i>	l. s. d. 018 00 00
2. <i>Elmestead Park</i> in <i>Essex</i> , Lease-hold	060 00 00
3. <i>Fryans</i> and <i>Jacklets</i> in <i>Essex</i>	60 00 00
4. <i>Little Wigborow</i> in <i>Essex</i> , Farm Rents Free and Customary	200 00 00 005 05 04
5. <i>Higney Grange</i> and <i>Isle</i> in <i>Huntingtonshire</i>	220 00 00
6. <i>Fulstow-Marsh-Chapel</i> and <i>Tetney</i> in <i>Linc.</i>	50 00 00
7. <i>Hartland</i> in <i>Devonshire</i> Small Tithes	36 00 00 25 00 00
8. <i>West-black loft</i> , <i>Saddlethorpe</i> , <i>Tokflees</i> , and <i>Bellafis</i> in <i>Yorkshire</i> Free-hold	070 00 00 011 03 00
9. <i>Bockleton</i> in <i>Shropshire</i>	060 00 00

0 2

Thick.

Of the New Foundation

10. <i>Thickwood</i> in <i>Wilt-</i>	l.	s.	d.
<i>shire</i>	078	06	04
Another Rent	003	69	01
<hr/>			
The Ancient Revenue	4493	19	10ob.
comes to	<hr/>		
The new Purchased	0897	13	9ob.
Lands to	<hr/>		
Both together amount to	5391	13	08

Although the House lost near 8000 *l.* in *Beaumont's* and *Heyward's* time, in the years 1623 and 1624: and was robbed of 1600 *l.* in the year 1649. and was set behind hand in *Mr. Gerard's* time, when he was Master; yet during these Wars, as well as formerly, there have been considerable Additions since the year 1614.

First of all, 24 Boys were allowed at the University 20 pounds *per Annum* apiece, out of Lands purchased by the good Providence of *Sir Richard Sutton*, one of the *Founders faithful Executors*.

Secondly, Five Scholars added since to the number of the University Youths, who are now 29, by the good care and providence of *Mr. Gresset*.

And Four Scholars more added to the first

first *Foundation* of 40, maintained in the House.

The Masters Salary has been raised from 50 *l. per Annum*, to a 100 *l.* and lately increased to 200 *l.*

The Preachers from 40 *l. per Annum* to a 100 *l.*

The Schoolmasters from 30 *l.* to a 100 marks.

The Readers from 20 *l.* to 30 *l. per Annum*.

The Gardiners place is also considerably encreast.

And the Apprentices have their 20 *l.* doubled.

For now the Lands amount to .

a-2	l.	s.	d.
	5391	13	08

as before mentioned in the Rental.

A very fair Estate for a private man to get, and to bestow to such *Excellent Purposes*, whose praise ought to be celebrated in all Ages.

Thus we may observe how just and regular Affairs stand in this House, that the *Revenues* are no way embezel'd: 'Tis true, not many years since a *lamentable fire* happened, which occasioned the taking out the famous 1000 *l.* so long kept prisoner in the Chest; but yet in time it is to be hoped

Of the New Foundation

it may be gathered up, and return to its old *habitation*: and in truth it lay there to be a reserve for *extraordinary Emergencies*.

So neither is the Estate diverted to any other use than what the *Founder* design'd, *viz.* decay'd Souldiers, and *English Gentlemen*, and others who formerly have been well educated: These have every one a handsome and convenient Apartment. Likewise it is laid out on the maintenance of decay'd Gentlemens Children, who have a Chamber to two of them, wholsom dyet, admirable conveniences, and all accommodations imaginable; so that they are no burthen at all to their Parents, after their first years admission into the House.

I have nothing now to say, but to commend this *Great Example to the Christian World*.

The *Poets* feign that at the end of the thred or web of every mans life, there is a little *Medal* containing the person's name; and that Time waiting upon the Shears, as soon as the thred was cut, caught the Medals, and carried them to the River *Lethe*: about whose Banks there were many Birds flying up and down, that would get the *Medals*, and carry them in their Beaks

of the Charter-house.

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a little while, and then let them fall into the River, only there were a *few Swans*, which if they got a Name, would carry it to a *Temple*, where it was *Consecrated*.

*May the memory of this great Man
long endure, and in this Temple
dwell for ever.*

O 4 The



The last

W I L L
A N D

TESTAMENT

O F

Thomas Sutton Esquire.

In the Name of God, Amen.
The Second day of *November*,
in the year of our Lord God
One thousand six hundred and
eleven, I *Thomas Sutton* of *Camps*
Casile in the County of *Cambridge* Esquire,
being weak in body, and of good and perfect
mind

mind and memory, thanks be given to Almighty God for the same; Do make and declare this my last Will and Testament in manner and form following; that is to say, First, and principally, I commend my Soul into the hands of Almighty God, trusting through his mercy, and by the precious death and passion of my Saviour and Redeemer Jesus Christ, to be saved, and to inherit the Kingdom of Heaven for ever. And my Body I will to be buried where and in what sort it shall seem meet and convenient to mine Executor or Executors, and Supervisor or Supervisors of this my last Will and Testament, with the least pomp and charge that may be.

Item, I give to every one of the Children of *Richard Cexe*, late Bishop of *Ely*, who shall be living at the time of my death, Ten pounds apiece, of lawful mony of *England*.

Item, I give to the Children of *Eleanor Aske*, late wife of *Robert Aske*, of *Aughton* in the County of *York*, Esquire, the Sum of One hundred pounds of good and lawful mony of *England*, to be equally distributed amongst them:

Item



The last

W I L L

A N D

TESTAMENT

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Thomas Sutton Esquire.



In the Name of God, Amen.
 The Second day of *November*,
 in the year of our Lord God
 One thousand six hundred and
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Castle in the County of *Cambridge* Esquire,
 being weak in body, and of good and perfect
 mind

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Item

Of the New Foundation

Item, I give to the poor Town of *Berwick upon Tweed*, One hundred Marks of lawful mony of *England*, to be distributed amongst the Poor there by the discretion of the chief Governour and Preacher there for the time being, to be paid within one year after my decease.

Also I give to *Andrew Westwood's* wife, of *Newcastle upon Tyne*, or to her Children, or to so many of them as shall be living at my death, Ten pounds, to be bestowed equally amongst them.

And I give to the poor people of *Stoke-Newinton* in the County of *Middlesex*, Ten pounds to be distributed by the Constables, Church-wardens, and Parson of the same Town, for the time being, to the most needy people there.

Also I give to Mr. *Gray*, dwelling in *Yorksire*, sometimes servant to *Ambrose* Earl of *Warwick*, or to his Children, if any of them be living at my decease, Forty pounds of good and lawful mony of *England*, to be distributed equally amongst them within six months after my decease.

Also

Also I give to the Children of my Aunt *White*, or to so many of them as shall be living at my decease, One hundred Marks to be equally distributed amongst them, within six months next after my decease.

Also I give to *William Cocket*, Son to *William Cocket* late Alderman of the City of *Lincolne*, One hundred pounds of lawful mony of *England*.

Also I give to the Children of *John Copeland*, late of *Skillingthorp* in the County of *Lincoln*, or to so many of them as shall be living at the time of my decease, One hundred pounds of lawful mony of *England*, to be equally distributed amongst them, saving unto *Elizabeth Copeland*, for my meaning is that she shall not have any part of the said Legacy of One hundred pounds.

And unto the said *Elizabeth Copeland* I give the Sum of One hundred pounds of lawful mony of *England*, to be paid unto her at the day of her marriage, or within one year after my decease.

Item, I give unto *Jane Upton*, one of the Daughters of *Elizabeth Upton*, late wife of *Hansond*

Of the New Foundation

Hamond Upton of *Wamsfleet* in the County of *Lincoln* Esquire, the Sum, of fifty pounds of lawful mony of *England*.

And to every other of the Children of the said *Elizabeth* who shall be living at the time of my decease, Twenty pounds apiece of lawful mony of *England*, to be paid within six months next after my decease.

Also I give to the Children of one *Skelton*, late of *Lowth* in the County of *Lincoln*, and sometimes towards the *Henneages* of *Heniton* in the said County, Ten pounds to be equally divided amongst them.

Item, I give to the Children of *Thomas Pynner*, late of *Micham* in the County of *Surrey* Esquire, or to so many of them as shall be living at my decease, Twenty pounds to be equally distributed amongst them.

Item, I give to the Children of *Henry Tussy*, late Gunner in *Barwick*, or to so many of them as shall be living at my decease, Ten pounds of lawful mony of *England*, to be equally distributed amongst them.

Also

Also I give to my Neece *Elizabeth Allen*, Two hundred pounds of lawful mony of *England*.

And to every of her Children which shall be living at my decease, One hundred Marks apiece.

Item, I give to *Simon Baxter*, if he be living at my decease, Three hundred pounds of lawful mony of *England*, if not, then I give the same Sum to his Child or Children, to be equally divided amongst them.

Item, I give unto *Francis Baxter*, if he be living at my death, Five hundred Marks of lawful mony of *England*, if not, I give the same Sum to his Child or Children, to be equally divided amongst them.

Item, I give unto each of my Serving-men to whom I give wages, with my Cook, that shall be alive at my decease, Thirteen pounds six shillings and eight pence over and above their wages then due.

Item, I give to so many of my Maid-servants as I have in my house, at the time of my decease, five Marks apiece over and above their wages.

Item,

Of the New Foundation

Item, I give unto the Children of *Reynold Tomps*, my late Servant, if any of them be alive at my death, Ten pounds to be distributed amongst them.

Item, I give to the Fishermen of the Town of *Ostend* in the *Low-Countries*, One hundred pounds of lawful English mony, to be given and distributed amongst the poorest Fishermen of that Town, or for want of a competent number of them, to call in some other of that Town to have a share of the said one hundred pounds, by the discretion of the Governours of that Town and his Assistants, and the Parson and Minister there for the time being, the same to be paid within one year after my decease.

Item, I give towards the mending of the Highways between *Islington* and *Newington* in the County of *Middlesex*, Twenty six pounds thirteen shillings and four pence of lawful mony of *England*, to be employed and bestowed by the good oversight of mine Executor or Executors, the Constable of *Newington* and the Church-wardens there for the time being, the same Highways to be amended, made, and holpen within one year after my decease.

Item,

Item, I give towards the amending of the Highways between *Asbden* and *Walden* in the County of *Essex*, called *Walden-lane*, One hundred pounds of lawful mony of *England*: And towards the amending of the Highways between *Great Lynton* in the County of *Cambridge*, and the said Town of *Walden*, Threescore and six pounds thirteen shillings and four pence of lawful mony of *England*: And I also give towards the amending of *Horsbeath-lane*, Threescore pounds of lawful mony of *England*.

All these works next before recited, I will shall be overseen and guided by the two head-Constables thereunto next adjoyning, the Treasurer of *Walden*, and the Parsons of *Asbden*, *Hadstock*, and *Horsbeath*, and the Constables of the same Parishes for the time being: And the same several Sums to be imployed, and the said Highways so to be amended, so far as the same Sums will extend within One year after my decease.

Also I give towards the amending of the Bridges and the ordinary Highways between *Southminster* and *Maldon* in the said County of *Essex*, the Sum of One hundred pounds of lawful mony of *England*, and the same Work to be overseen and guided by
the

Of the New Foundation

the two head-Constables thereunto next ad-
joyning, and the Parsons or Vicars of *South-
minster* and *Maldon* for the time being, and
the same mony to be so imployed, and the
Highways so amended, within one year af-
ter my decease.

Item, I give to Mr. *Robert Dudley*, Al-
derman of *Newcastle upon Tyne*, or to his
Children, or to so many of his Children as
shall be living at the time of my decease,
Thirty pounds of lawful mony of *England*
which he oweth me.

And I will and do earnestly charge mine
Executor or Executors, to deliver into the
Treasury or Chamber of the City of *Lon-
don* One thousand pounds in currant mony
of *England*, with such care and foresight to
be had, that such Bonds or Assurances be
taken of the Lord Maior and Aldermen of
the same City that for the time shall be, by
learned Counsel in the Law, as the same
may be safe, and for ever go and be con-
verted to these uses following: That is to
say, That the said thousand pounds be year-
ly lent and put forth to Ten young Mer-
chant men, not having any great Stocks of
their own, being young men, and of honest
life and conversation, and towardly in
their

their Trades; that is, to every one of them One hundred pounds for a year, without paying any thing for the same: And these Ten young Merchants to be chosen and appointed by the Lord Maior and Aldermen of the said City that for the time shall be, and the Dean of the Cathedral Church of *St. Paul* in *London* for the time being. Provided as before, that none have or continue the said hundred pounds so appointed above one year.

Item, I will and give to the Children of *Justinian Crome* Draper, sometimes dwelling in the City of *Lincoln*, or to his Childrens children, if any of them shall be living at my decease, Twenty pounds of lawful mony of *England*, to be equally divided amongst them.

I give also to the Wife and Children or Child of *Martin Wathersine* Dutchman, sometime dwelling at the Sign of the *White-Bear* in *Buttolph-lane*, *London*, if any of them be living at the time of my death, Ten pounds to be equally divided amongst them.

Item, I give to the next Kinsman or Kinswoman of *Henry Parvering* Dutchman,
P Smith,

Of the New Foundation

Smith, sometimes dwelling in *Barwick*, three pounds six shillings eight pence.

Item, I give and bequeath unto Sir *Francis Popham* Knight, as well in respect and good will which I bear unto his Wife, being the Daughter of my late deceased dear Wife, the Sum of Two thousand Marks of lawful mony of *England*, upon condition nevertheless, and so that, the said Sir *Francis Popham*, and the said Lady *Anne* his Wife, give a sufficient discharge and a generall release to mine Executor or Executors, as well for that summe, as also for the receipt of all the rest of her part of portion of the plate, money and houshold stuffe already paid, and delivered to them or to their use, as appeareth by severall bills or notes subscribed with my own hand, which I do think to be the very true half, and better half of the said plate, mony, and houshold-stuff, part whereof was delivered by one *John Fishborne*, my late Servant, to Sir *John Popham* Knight, late Lord Chief Justice of *England*, at his late House in *Chancery-lane*. The rest of the Houshold-stuff, as Chairs, Stools, Bedsteeds, Kitchin stuff, Tables, and such like, was delivered by the said *Fishborne* to the said Sir *John Popham's* Servants at *Newington*, One thousand pounds

pounds in money paid in this sort, (*viz.*) To Sir *John Popham* by his Servant *Straker* upon the said Sir *John's* Bill before marriage Three hundred pounds; which Bill after the marriage I returned to the said Sir *John Popham*; seven hundred pounds were paid to the said Sir *John Popham* upon the marriage by one Mr. *Anthony Law*, late dwelling in *Pater-noster-row*, London, the better moiety of the plate due to Sir *Francis Popham*, was by the appointment of the said Sir *John Popham*, received by one Mr. *Clark*, sometimes towards the said Sir *John*, and now a Counsellor at the Law of the *Middle-Temple* as I ghefs.

Item, I give to my well-beloved friend *Amy Popham*, Two hundred pounds to be paid to her at the day of her marriage, or when she shall accomplish the age of Eighteen years.

Item, I give to *Francis Popham*, *Mary Popham*, *Elizabeth Popham*, *Jane Popham*, and *Anne Popham*, all Daughters of the said Lady *Anne Popham*, One hundred pounds apiece, which several Sums I will shall be paid them at the days of their marriage, or when they shall accomplish the age of eighteen years: And my will and meaning is that

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unless the said Sir *Francis Popham*, and the said Lady *Anne* his wife, do or shall give to mine Executor or Executors a general Acquittance or Release to the effect above-mentioned, that then, as well the said Legacy of Two thousand Marks so willed to be given to the said Sir *Francis Popham*, and the Lady *Anne* his wife, as also the other several Legacies given and bequeathed to every of the said Children of the said Sir *Francis Popham*, and the Lady his wife, shall remain and be to the use of mine Executor or Executors, to be wholly disposed and given by them within one year after my decease, partly to the amending of Highways, and partly to poor Maidens marriages, and partly to the releasing of poor men that lie in Prison for Debt, and partly to the poor people of mine intended Hospital, when it shall please God that it shall be established and erected. And where perhaps it is or may be supposed that the said Sir *John Popham* hath paid Three hundred pounds to Sir *Rowland Hayward* of the City of *London*, Alderman, as a Debt due unto him upon the Bonds of *John Dudley* and *Thomas Dudley*, I protest before God that I paid the whole three hundred pounds to the said Sir *John Popham*, in this sort to be paid over to the said Sir *Rowland Hayward*,

ward, viz. Two hundred pounds by my Servant *John Fishborne*, and One hundred pounds by one *Henry Best* Scrivener, near *Temple bar*. There was a demand made by Alderman *Duckets* Executors, for Four hundred pounds owing to the said Alderman upon the Bonds of *John Dudley* and *Thomas Dudley* for Copper, for the use of the Earl of *Leicester*, which the said Earl transported into *Spain*, which Debt was paid to the said Alderman. For I my self was a Messenger from the said Earl to the said Alderman, to let him understand that Mr. *Bainham*, my Lords special Officer and Receiver, should discharge them presently, & after it was discharged, the said Alderman demanded interest for the forbearing of the 400 l. which, as I remember, *Thomas Dudley* discharged: Mr. *Justice Owen*, as I remember, who had the doing in the Testament of Ald. *Ducket*, promised to deliver in the said Bond to Sir *John Popham*, then being Attorney, which I do believe he did: And whereas Mr. *John Gardiner*, brother to my late wife, by his last Will and Testament, did give unto *Anne Dudley*, now wife to Sir *Francis Popham*, one hundred pounds to be paid to her at the day of her marriage, the same hundred pounds was and is paid by me, at or before the day of her marriage, viz. In a Chain of Gold, being
four score

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four score and seventeen pounds ten shillings in Gold, and for the fashion paid to Master *Padmore* Goldsmith in *London*, fifty shillings, which compleats the hundred pounds, for the which, amongst other things which I delivered in trust I have no acquittance.

Item, I give to Mr. *Jeffery Nightingale* Esquire, the Sum of Forty pounds of lawful mony of *England*.

Also I give to my Cosen *William Stapleton*, Son of Sir *Richard Stapleton* Knight, One hundred Marks.

Item, I give unto the Children of Sir *Francis Willoughby* Knight, One hundred pounds of lawful mony of *England*, to be equally distributed amongst them.

Item, I give unto *John Law*, one of the Procurators of the Arches, *London*, Two hundred pounds.

And to Mr. *Thomas Brown*, Ten pounds to make him a Ring.

Item, I give to the Wife and Children of *John Gardiner*, my late Wifes Nephew, if they be living after my decease, being the
Mo-

Mother and two Sons, Two hundred Marks to be equally divided amongst them.

Item, I give to the poor people of *Hadstock*, to be distributed amongst them by the Churchwardens and Constables there for the time being, Twenty pounds

Item, I give to the poor people of *Littlebury*, and to the poor people of *Balsbam* to be distributed as afore, to either Town, Twenty pounds.

Item, I give to the Parson and Churchwardens of *Balsbam* afore said, for the time being, to buy a Bell withal, to be hanged up in the Steeple, to amend the Ring there, Twenty pounds.

Item, To the poor of *Southminster* Twenty pounds.

Item, To the poor of *Little Hallingbury* Twenty pounds.

Item, To the poor of *Dunsby*, in the County of *Lincoln*, Twenty pounds.

Item, I give to *Robert Wright* Poulterer of *Little Hallingbury*, Five pounds.

Of the New Foundation

Item, I give to Widow *Aske*, late Wife of *Robert Aske* of *London*, Goldsmith, Twenty pounds which she oweth me.

Item, My will and meaning is, that there shall no Interest or Increase for mony be taken after my decease, so as he or they by whom any Sums of mony are or shall be owing, do pay the principal Debt within one half year next after my decease.

Item, I give and bequeath to the poor Prisoners within the Prisons of *Ludgate*, *Newgate*, the two Compters in *London*, the *Kings Bench* and the *Marshalsea*, the Sum of two hundred pounds, to be paid and divided among the same Prisoners by even and equal portions.

Item, I give to *Susan Price*, at the day of her marriage, Forty pounds.

Item, I give to one *Collins* of the Town of *Cursal* in *Essex*, Five pounds.

Item, I give to my good friends, *Mrs. Heyward* and *Mrs. Low*, either of them Ten pounds.

Item, I give to *Margaret Woodhal* my God-daughter, the Sum of Twenty pounds.

Item,

Item, I give to all other my God-children
Five pounds a piece.

Item, I give and bequeath to the Master and Fellows, as the Corporation of *Jesui* Colledge in *Cambridge*, the Sum of Five hundred Marks of lawful mony of *England*, to be employed, used, and bestowed for or in some perpetuity, for and to the use, benefit, and behalf of the said Colledge, Master, Fellows, and Scholars in such sort, manner, and form as by the discretion of the Bishop of *Ely* for the time being, the Vice-chancellor of *Cambridge* for the time being, the Master and Fellows of the said Colledge for the time being, and my Executors hereafter named, or the Survivor or Survivors of them, if they be living when the bestowing of the said Sum shall come in question, shall be thought best and most convenient.

Item, I give and bequeath to the Master and Fellows, as the Corporation of *Magdalen* Colledge in *Cambridge*, the Sum of Five hundred pounds to be employed, used, or bestowed for or in some perpetuity, for and to the use, benefit, and behalf of the said Colledge, Master and Fellows, and Scholars there, in such sort, manner,
and

Of the New Foundation

and form as by the discretion, privity, and consent of the Vicechancellor in *Cambridge* for the time being, the Master of *Trinity* Colledge in *Cambridge* for the time being, and the Master and Fellows of the said *Magdalen* Colledge for the time being, shall be thought best and most convenient.

And I will that my great Chain of Gold, and all my Jewels of what kind soever they be, shall be sold by mine Executors and Supervisors hereafter named, towards the better and speedier payment of my Legacies and performance of this my last Will and Testament.

And my will and meaning is, that all the Legacies by me, in this my Testament and last Will, given and bequeathed, and for the payment of much whereof there is no certain time set down, shall be paid within Two years next after my decease at the furthest.

Also I give for and towards the building of mine intended Hospital, Chappel, and School-house, the Sum of Five thousand pounds, if I do not live to see it performed in my life time.

And

And I desire in the Name of God my Fe-
offees, and my Executor or Executors,
within two years after my decease, or soon-
er if they may conveniently (if it please
not God I live to see and cause the same my
determination to be performed and accom-
plished) to see and cause the same to be
performed and accomplished.

Also I give the residue of the years which
I shall have at the time of my decease in one
Close called the *Withies*, lying within the
Town and Fields of *Cottingham*, in the
County of *York*, to the Maior and Alder-
men of *Beverly*, or to the Governour of
the same Town and his Assistants for the
time being, to this end and purpose, That
they shall distribute, or cause to be distri-
buted, the yearly profit arising of the same
over and above the yearly Rent payable
to the Kings most Excellent Majesty, a-
mongst the poorest people dwelling within
the said Town of *Beverly*.

Also I give to the Maior and Aldermen
of the City of *Lincoln* for the time being,
all such Profits and Revenues as shall arise
and grow of the Parsonage of *Glentham*
within the County of *Lincoln*, and all the
residue of the years that shall remain after
my

Of the New Foundation

my decease, to this intent, that they shall distribute and bestow, or cause to be distributed and bestowed the same, amongst twenty of the poorest people that shall then be dwelling in the said City with the consent and privity of the Dean of the Cathedral Church of *Lincoln*, or the Recorder of the same for the time being (they the said Maior, Aldermen, Dean, and Recorder, foreseeing that the Parsonage be letten for their most benefit).

Item, I give into the Treasury or Storehouse of mine intended Hospital, to begin their Stock with, and to defend the Rights of the House, One thousand pounds of lawful English mony.

And I give to every one of my Feoffees whom I have put in trust about my intended Hospital (to whom I have not given any thing in this my last Will) the Sum of Twenty six pounds thirty shillings and four pence of lawful mony of *England*.

Item, I give to *Amy Popham*, if it please God she live to keep House, three Featherbeds, and so many pair of Holland Sheets, with the Bouldsters to them, and so many Hangings of Tapestry, as furnish her a Bedchamber.

chamber. The rest of my Householdstuff I will shall be sold by mine Executors for the speedier payment of my Legacies, and performance of this my last Will.

Item, I give to the Widow *Tassel* of *Balsam*, the Sum of Five pounds of lawful mony of *England*, and to *Thomas Lawrence* the elder, of the same Town, Five pounds of lawful mony of *England*.

Item, I give and bequeath unto the Brother of *Percival Graung*, my late Servant, deceased, the Sum of Twenty pounds of like lawful mony of *England*.

And of this my last Will and Testament I make and ordain *Richard Sutton* of *London* Esquire, and *John Law* one of the Procurators of the Arches, *London*, my Executors, charging them, as they will answer at the last Day of Judgment, that they, or one of them in the absence of the other, endeavor themselves, with all earnestness and diligence, to see this my Will performed according to my true meaning and charitable intent.

And I make Overseers of this my last Will and Testament, the Reverend Father in God *George Abbot*, Arch bishop of *Canterbury*,
unto

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unto whom I give and bequeath the Sum of Forty Marks of lawful mony of *England*, or a piece of Plate of that value, at his election and choice.

And also *Launcelot Andrews* Almonizer to the Kings Majesty, my other Supervisor and Overseer of this my last Will and Testament, unto whom I give and bequeath the Sum of Twenty pounds of lawful mony of *England*, or a piece of Plate of that value, at his election and choice.

Item, My will and full intent and meaning is, That if any person or persons whatsoever, to whom I have in and by this my last Will and Testament given and bequeathed any Legacy, or Sum or Sums of mony, shall any ways gainsay, impugn, contradict, or impeach this my last Will and Testament, that then all and every one so impugning, contradicting, impeaching; or gainsaying this my last Will and Testament, and every of their Children and Kinsfolks to whom I have in and by this my last Will and Testament given and bequeathed any Legacy or Sum or Sums of mony, shall have no part nor portion of any such Gift, Legacy, or Bequest, but shall utterly lose the same, and be utterly barred thereof, as if no such Legacy,
Gift,

Gift, or Bequest, had been given unto him, her, or them, by this my last Will and Testament (any thing before in these presents mentioned or contained to the contrary in any wise notwithstanding).

Item, I give and bequeath to *Richard Sutton*, one of my Executors before named, the Sum of One hundred pounds; and to Mrs. *Law* over and besides the Legacy before to her given, I give the Sum of Forty pounds to make her a Gown withal.

Item, I give to Master *Hutton*, the Vicar of *Littlebury*, Twenty pounds. To the Town of *Camps Castle* where I dwell, to be distributed amongst the poor of the same Parish, Ten pounds.

Also to the poor of the Town of *Elcomb*, to be equally distributed amongst them, the Sum of Ten pounds.

Item, I give and bequeath those my Manors of *Littlebury* and *Hadstock* in the County of *Essex*, to the Right Honourable the Lord *Thomas Howard* Earl of *Suffolk*, and to his Heirs for ever, upon Condition that he do well and truly pay, or cause to be paid to my Executors before named, or to the

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Survivor of them, the Sum of Ten thousand pounds of lawful mony of *England*, within One year next after my decease. And if he shall refuse to pay the said Sum of Ten thousand pounds for the said Mannors, then I give and bequeath the said Mannors of *Littlebury* and *Hadstock* to my said Executors, and to their Heirs for ever. And then I will and devise that the said Mannors of *Littlebury* and *Hadstock* shall be sold by my said Executors, or the Survivor of them, to the uttermost price and value that they may be sold for, and the mony coming of the sale thereof, together with as much more as shall make up the same Sum the full Sum of Twenty thousand pounds, I will shall be imployed and bestowed by my said Executors, or the Survivor of them, with the advise of my Supervisors aforenamed, in some good works and charitable uses for mine intended Hospital, and for poor people, or otherwise as they in their wisdoms and discretions shall think fit,

Item, I give to Mr. *Flad*, Parson of *Newington*, the Sum of Thirteen pounds six shillings eight pence. And to the wife of *Benjamin King* of *Southminster*, Six pounds thirteen shillings four pence.

Item,

Item, I give to *Thomas Averell*, if it shall be found that he hath dealt faithfully and plainly with me in my business, the Sum of Ten pounds which he oweth me.

Item, I give unto the wife of Mr. *Ingrý* of *Littlebury*, Three pounds six shillings eight pence.

Item, I give to Sir *Henry Hubberd* Knight, the King's Majesties Attorney General, a piece of Plate of the value of Ten pounds: And to Mr. *Locksmith* his Clerk, the Sum of Ten pounds.

Item, I give to the poor of the Parish of *Hackney*, Ten pounds.

Item, I give to *Bridget Law* the Sum of Ten pounds: And to the Lady *Altham*, daughter to Mr. *Auditor Sutton*, the Sum of Twenty pounds.

Item, I give to Sir *Edward Philips*, Master of the Rolls, a piece of Plate of the value of Twenty pounds: And to Sir *James Altham*, one of the Barons of the *Exchequer*, One piece of Plate of the value of Twenty pounds.

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Item,

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Item, I give to my late wives kinsman,
Guy Godolphin, the sum of Ten pounds.

Item, I give to the Right Honourable, my very good Lord, the Earl of *Suffolk*, the sum of Four hundred pounds. All the rest of my Goods, Chattels, and Debts, not before given and disposed, I give and bequeath to my intended Hospital, to be employed and bestowed on and about the same, according to the discretion of the Feoffees of my said Hospital, or the greater part of them. In witness hereof I have hereunto set my Hand and Seal, the Twenty eighth day of the Month of *November* above written.

Thomas Sutton.

Memorandum, That the same Testator did acknowledge this his Will, written and contained in these Three and twenty leaves, to be his last Will and Testament, and that his Hand and Seal set thereunto is his own Hand and Seal, and that he had heard it read, and was acquainted with the Contents

tents of it the said Twenty Eighth of November above written, In presence of us, John Law, Leonard Houghton, Alexander Longworth, Thomas Hall, The Mark of Richard Pearce, The Mark of Thomas Johnson, *Primo Decembris 1611. idem recognitum per Testatorem coram Jo. Crooke Quarto Decembris 1611. recognis.* to be the Testators last Will. Before me Henry Thoresby.

A Codicil to be annexed to the last Will and Testament of Thomas Surton Esquire, made and declared the Day whereon he died, being the Twelfth of December, One thousand six hundred and eleven.

I Tem, he gave and bequeathed to Mr. Judge Crooke, one of the Judges of the King's Bench

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Bench at *Westminster*, the Sum of Ten pounds. And to Mr. *Henry Thoresby*, one of the Masters of the Court of *Chancery*, the like Sum of Ten pounds: And to Mrs. *Sutton* of *London*, Widow, the Sum of Three pounds six shillings eight pence to make her a Ring.

Also he gave to Mr. *Hutton*, Clerk and Vicar of *Littlebury*, the Advowson or next Presentation to the Parsonage of *Dunsby* in the County of *Lincoln*.

Also he did then publish and declare before Mr. *Flud*, Parson of *Stoke-Newington* in the County of *Middlesex*; *Robert Petit*, *Alexander Longworth*, *John Parsons*, and *Thomas Johnson* his Cook, that he had made his Will, and thereof had made and ordained *Richard Sutton* of *London*, Esquire, and *John Law*, his Executors.

I thought good to make a Conclusion of all, with some proper Devotions, relating to those particular Occasions which concern the Fourscore pious and aged Gentlemen, &c.

Not that I intend, by any means, to detract from the excellency and usefulness of the Prayers of the Church: for these are only designed for private Offices at home, and possibly, by Gods assistance, may be instrumental to the Improvement of their Thankfulness to God, and their Preparation for their latter end.

Here likewise I thought it might be convenient to place several Orders (which hang up in the lesser Hall of the Pensioners) by which they are to square and regulate their Manners; so that they might have in a narrow compass contained, the several Instances of their publick and private Duty.

Lord, now lettest thou thy Servant depart in peace, according to thy word.

For mine eyes have seen thy Salvation, which thou hast prepared before the face of all People.

To be a Light to lighten the Gentiles, and to be the glory of thy people Israel.

Ecclef. 12.

The years draw nigh when thou shalt say, I have no pleasure in them: while the Sun, or the Light, or the Moon; or the Stars be not darkned, nor the Clouds return after the rain.

a The ribs.

b The Legs.

c Teeth.

d Eyes.

e Circulation of the Blood.

f Liver.

In the day when the ^a keepers of the house shall tremble, and the ^b strong men shall bow themselves; and the ^c grinders cease because they are few, and those that look out of the ^d windows be darkned.

Or ever the ^e silver cord be loosed, or the ^f golden bowl be broken, or the pitcher be broken at the fountain, or the wheel at the cistern: then shall the dust return to the earth as it was, and the Spirit shall return to God who gave it.

Job 5.26.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

Orders



ORDERS *made by the Governours of the Hospital of King JAMES, founded in Charter-house by Thomas Sutton Esquire, at several times since the beginning of the said Hospital, and yet continuing in force, and to be observed or known by the poor Men, Pensioners, and Brothers of the said Hospital for the time being; as follow.*

NO poor Man shall be admitted into the Hospital, unless he shall appear to be clean, and sound of body from any
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soul and infectious Disease. (*Per Ordinem fact. 10 Decemb. 1613*). And to prevent that none be admitted that is infected with any infectious Disease, It is Ordered that the Chirurgion of the Hospital for the time being, shall view and search the Body of such a person, if there be any cause of suspicion, before he be admitted. *Per Ordinem 24 Februarii, 1622.*

No poor Man that shall be a Member of the Hospital, shall wear any long Hair, or any Weapons within the said House, or have any Weapons within their several Lodgings. *Per Ordinem 10 Decemb. 1613.*

Every poor Man of this Hospital, that shall happen to fall so sick, that he cannot come into the Hall to take his repast, then he shall have his part in Diet in his Chamber, or his weekly allowance in mony for it, as the Master and the Steward in their discretions shall hold meet. *Per Ordinem 22 Decemb. 1615.*

The Master of the Hospital for the time being, and every Officer, poor Man, and every Member of the same, shall take their Diet in the Dining Halls appointed for that purpose, and not in their Chambers,
unless

'unless it be in time of Sickness, or upon some urgent occasion, such as the Master shall allow of. Provided that they do not then exceed the proportion of Diet that is set down and established. *Per Ordinem* 21 *Januarii*, 1618.

No Officer, Pensioner, or Member of this Hospital shall send, or carry away any Bread, Beer, or Meat from their Tables, when they shall be at Dinner and Supper in the said Dining-Halls; but if any Bread, Beer, or Meat shall happen to be left, it shall be bestow'd on such poor men and women that shall from time to time be appointed and allowed to do service in the said Hospital, (or otherwise as the Master in his discretion shall hold fitting, but not any of it to be sold for money. *Per Ordinem* 21 *Januarii*, 1618.

One of the poor Men of the Hospital, in their several turns, and the Master Cook of the said Hospital shall go weekly to the Market with the Steward or his Man, to buy the Provision of Fish and Flesh for the Diet of the Hospital, that choice may be made by them of that which shall be good and sweet, and to see ready

ready mony paid for the same; And if any poor Man shall refuse to serve in his turn, he shall be kept without his Diet in the Hospital until he perform it. *Per Ordinem fact. 25 Junii, 1621.*

The Master of the Hospital, and all and every Officer, and the poor Brethren and Members thereof, shall take their Diet of Dinner and Supper in the Common Hall in the Hospital, and not in any of their Chambers; And they shall carry no part thereof from thence into private Chambers. And not any of the poor Brethren shall presume to sit down at the Table before Grace be said, and the Master and chief Officers sit; nor any of them to arise from the Table before Grace be said, without licence of the Master, or in his absence of *Senior* at the Master's Table. Provided notwithstanding, that if any of them happen to be sick, upon signification of his sickness to the Master, it shall be lawful for him, with the Master's allowance, for to take and have his Commons out of the Kitchin, in his private lodging, during the time of his sickness. *Per Ordinem 24 Februarii, 1622.*

All the poor Brethren, and other the Inferior Officers and Members of the said Ho-

Hospital now being, and their Successors that shall hereafter at any time be chosen into their rooms, shall give dutiful Reverence to the Master of the Hospital for the time being, wheresoever they shall happen to be in his presence, or when either he shall speak to any of them, or any of them shall repair or speak to him, they shall stand before him with their Heads uncovered, not presuming, whilst they are in his presence, to put on their Hats (except it be at the Table whilst they are at Dinner and Supper.) And that none of them give or use any evil, reviling or railing speeches of him before his face or behind his back, upon pain of the loss of one months Commons at least for every such Offence done. And also it is commanded that they be obedient unto him in all his lawful Commands and Injunctions to them for the observing the Orders and Constitutions now made, or hereafter to be made by the Governours of this Hospital and their Successors. *Per Ordinem 24 Februarii 1622.*

They, and every of them, and all others that shall succeed them in their places, shall be diligent in frequenting the Chappel in the Hospital twice every day at times of Divine Service, and there behave themselves
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Reverently, as becomes them to do in so Sacred a Place, and at so holy a Work. And though they may ask and obtain leave of the Master on some Work-day of the Week to be absent, upon some good and urgent occasion, yet that in no case none of them be absent from Service and Sermon on the Sunday, if he be in health, and able to come forth of his Lodging. And that every one of them do receive the holy Communion of the Lords Supper thrice every year, to wit, at *Christmas, Easter, and Whitsuntide*, if he be at that time in health, able to go forth of his Lodging. *Per Ordinem 24 Februarii, 1622.* And unless the Master and Preacher be satisfied by some lawful excuse and just cause of their failing, otherwise the party so wilfully neglecting, shall be liable to the Masters Chastisement, and to the Governours further displeasure. *Per Ordinem 22 Junii, 1627.*

If any of the poore Brethren and Inferiour Officers and Members of the said Hospital, after his admittance, shall draw any Weapons in the said Hospital, to the intent to hurt any Member of the said Hospital, or shall strike in anger any of the said House, within the precinct thereof, or be convicted of any notorious crime punish-

punishable by the Laws of this Realm. That then his place in the Hospital shall be void, and be quite removed from the same. *Per Ordinem fact. 24 Februarii, 1622.*

None of the poor Brethren shall intermeddle with any business touching the affairs of the Hospital, but attend only the Service of God, and take thankfully what is provided for them, without muttering, murmuring, or grudging. *Per Ordinem 26 February, 1622.*

None of the said poor Brethren, or other the said Inferiour Officers and Members of the said Hospital, shall wear any weapons, long hair, coloured boots, spurs, or any coloured shoes, feathers in their hats, or any Ruffian-like or unseemly Apparel, but such as becomes Hospital-men to wear. *Per Ordinem fact. ut supra.*

None of them shall lodge abroad out of his ordinary Lodging by night, or permit, or suffer any Stranger to lodge in any of their Lodgings within the Hospital. Neither shall any of them haunt Houses suspected of Incontinency, Gaming-houses, common Bowling-Allys, Taverns, or Ale-houses by Day or Night, neither use swearing
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ing and taking of God's holy Name in vain, nor railing on any of his Fellow Brethren, nor given to any Drunkenness, or other notorious Vice, upon pain of such punishment as shall be thought meet ~~of~~ such an Offender, by the Master, in the presence of two of the chief Officers of the said House, whom he shall please to call unto him. And if the party so punished by him shall prove incorrigible, after he hath been twice punished, then the Master shall put such an Offender out of Commons until the next General Assembly, and then he shall make the same Offender, together with his Offence, known to the Governours, that they may inflict such further punishment upon him, either by expulsion or otherwise, as they in their wisdom shall hold fitting. *Per Ordinem fact. ut supra.*

No poor Brother of the Hospital shall hereafter presume to go into any Taverns or Ale-houses with his Livery Gown on his back, upon pain of such punishment as the Master in his discretion shall hold fitting to be inflicted upon him. *Per Ordinem fact.*
22 Februarii, 1624.

No poor Brother shall have leave to pass the Seas upon what pretence soever, but by
Petition

Petition to the Governours, and signed with six of their Hands. In which case and time of absence, he shall only be allowed his wages, and have his place reserved for him. Other allowance for Commons he shall not have. *Per Ordinem 21 Junii, 1627.*

They shall not go into the Country to visit Friends, or upon any other business, without the Master's leave, and that but for two months at the furthest; In which case and time of absence no part of his wages shall be abated. But if they go abroad, either with leave or without leave, and fall under Arrest or any other danger whereby their return is staid, in such case they shall have no monys or allowance from the Hospital, only their places shall be reserved for them till the Governours pleasure be further known. And moreover, no Brother shall presume to pass the Out-gates of the Hospital in their Livery Gowns, upon pain of paying a months Commons out of his Quarters wages. *21 Junii 1627.*

They shall not undertake the following of others mens Causes and Suits, nor procure the molestation of trouble or expence of other the Kings Subjects, by their suggestions or informations, upon pain of paying what

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what Mst the Master, by the Ordinances can impose upon them, and abiding the Governours further Censure. 21 Junii 1627.

All other Duties to be performed after their Admission, as daily frequenting the Chappel, Reverent behaviour at Prayers, Civil fashion of Feeding, Cleanly and decent Cloathing, Neat and wholsom Lodging, Friendly and Brotherly Converſing and Living together, shall be referred to the Masters discretion to direct, and to the power given him to correct. 21 Junii 1627.

At an Assembly of the Governours, 27 February 1656. It is Ordered, That whensoever any Pensioner or poor Man of this Hospital, shall, with leave or without leave, go into the Country, and be absent from the Hospital, or shall live in or about the City of *London, Westminster*, or elsewhere, and shall not be Abiding, Lodging, and Resident at and in the Hospital, he shall have no allowance at all in mony, or otherwise, for his Commons or Diet, during any such time as he shall be absent from the Hospital. And those that are now absent are at their perils to take notice of this Order,

Order, and to return home to the Hospital by the Feast of the *Annunciation of the Virgin Mary* now next ensuing. Neither shall any Pensioner or poor Man that lodgeth in the Hospital, and goeth abroad into the Town, be suffered to be out of Commons, nor be paid any mony, for, or in lieu of his Commons, but shall take and eat his Commons in kind in the common Dining-Hall of the Hospital, according to the Orders of the House, and shall carry none of it away uneaten; and what he cannot eat there, shall be there left, and given to the poor women that are appointed to do service in the Hospital. And We the Governours do charge the Receiver not to pay any of them any mony, or allowance contrary to the intent of this our Order, upon pain not to be allowed the same upon his Accompt, besides incurring our further Censure. Provided always, that if any of the said Pensioners shall be sent, or go away out of the Hospital upon the Dismission of the House in the Sicknes time, in respect of the danger of the Plague, then, in such case, during such time of Dismission and Absence, he shall have his full Allowance in mony for Commons and Diet, as hath been formerly given in such case.

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There are divers other Orders made by the Governours concerning the poor Men and Brothers of this Hospital, which are not so proper to be comprehended in this Table; but are (with these herein mentioned) transcribed into a Book remaining in the Vestry, whereunto any Pensioner or poor Man of this Hospital may, at convenient times, repair, to see and read, for his better knowledge and observation.

PRAY.

My House shall be called THE HOUSE OF PRAYER Mark. ii.



Let the Priests, the Ministers of the Lord, Weep between ſe and the Altar, and let them ſay, Spare thy People O LORD
Iſa. 2. 17.

London Printed for Henry Brome, 1677.



PRAYERS

UPON

Several Occasions;

Fitted for the

PRIVATE DEVOTIONS

OF THE

Ancient Gentlemen

IN THE

CHARTER-HOUSE, &c.

Upon their Admission into the House.

O Thou Lord of Hosts, and God of Bac-
tels! The great Preserver of Men!

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I adore, reverence, and magnifie thy holy Name, that after the skirmishes of a tedious and uneasie life, I have the blessed Opportunity of retiring and making my peace with thee, O God; my Life has been a real *warfare*, I have been exposed to the dangers of Night, and the discoveries of Day, to the fury of unkind Weather, and the *rage of Enemies*; but yet thou wast my defence and shield, the support of my Soul, and my great Deliverer: Therefore, blessed be the God of Heaven, I will take the Cup of Salvation, and praise thy glorious Name: I will never cease to cry out, Holy, holy, holy, Lord God of Hosts; Blessed be thy Name for ever and ever.

O Father, who hast looked upon me in the times of hazard and fear, mould and frame my mind into acknowledgment and thankfulness: Thou, who art absolute in thy Providence, hast wonderfully raised means to succour and relieve thy Servant in danger; may thy grace and goodness never forsake me, but continue to be my loving *God, Helper, and Saviour* unto the worlds end: How many are in *Bonds and Distress*, when I am Free and provided for? How many are in wars and necessity, when I
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am in peace, and encompass't with plenty ?
 Though I have justly deserved many years
 ago to have been cut off from the Land of
 the Living, and by reason of my sins to
 have been sent early to the *House of Mourning*,
 yet thou hast drawn out my life to a
 great length, thy mercy has saved and pro-
 tected me all the time of my Pilgrimage, and
 now I remain as a signal *Monument* of thy
 loving kindness.

O grant, that the remainder of my
 time may be spent in Thanksgiving and Re-
 pentance, that all the days of my appoint-
 ed time I may patiently wait until my
 change come.

Let my Admission into this *Religious house*
 be an Emblem of my Entrance into *Hea-
 ven* above; that my Life may be a continual
 walking with Thee, that the main tendency
 of my thoughts may be heaven-wards, and
 my conversation there also.

Grant, O Lord, that my entering into
 this Society of *Grey-hairs* below, may be
 an Earnest of my joyning with the *El-
 ders* that are before thy *Throne* above :
 That when I first put on these Garments
 of Charity, I may resolve to endeavour

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that my Soul may be cloathed with humility and gratitude, and the robes of Righteousness. I am sensible, O Lord, of the weakness of my Body, and the decays of Nature; but our Souls are of another frame and complexion: Therefore be pleased to quicken and revive my thoughts, to awaken the powers & faculties of my Soul, that the feebleness of my Body may be recompenced with the strength of my mind, that the declination of my outward man may be in order to the Ascension of my Soul into the *Heaven of Heavens*.

Not long since the sorrows of my heart were enlarged, but now thou hast graciously brought me out of all my trouble: I have nothing now to do in this place of Retirement but to live well, and love thee, from whom I receive my daily bread, who art the *Fountain* of all I drink: Therefore, O my Soul, praise that God who is so great a lover of the sons of men: Thou hast not dealt so with every man, neither have the wicked a desire to praise thee. Thou hast plentifully prepared all things for me thy *aged and infirm Servant*, so that I must confess I want nothing but thankfulness to Thee. What Reward shall I give unto thee, or what Sacrifice shall I pay for all thy benefits?

Now I am settled in this Religious place,

O Lord, grant that by my life I may answer the ends of my *admission*, and the purposes of our Noble Founder's Charity : Sanctify my memory to treasure up good things ; purifie my conscience to have peace in thee ; and reform my will to do thy pleasure. Teach me to be humble and meek , to be patient, full of content and thankfulness for the riches of thy mercy : *For how poor must that man be, who is not content with a God so rich as thou art ?* Let the remainder of my time be spent in the thoughts of eternity, and the ravishing joys of another life ; that while I carry about with me this *decay'd* and *wither'd* body, which will soon moulder into dust and ashes ; while I have time and opportunity, I may endeavour to live in thy fear, that I may dye in thy favour, O thou Strength, and *Redeemer of Israel*. Amen.

On the Founder's Day.

Blessed be thy Name, O God, *and this happy Morn*, wherein the Foundation of my present Comfort of this Life was laid, wherein this Noble Benefaction was given by *Thomas Sutton*, a great Lover of Souls and Bodies, who has so plentifully provided for the repair and support of my aged Body, and the heavenly entertainment of my Soul: O my Soul, give thanks unto the Lord, for he is good, and his mercy endureth for ever! This Day let us worship him, in the *beauty of holiness*, let us come before his Presence with Thanksgiving, and make a joyful noise unto him with Psalms; Blow the Trumpet at the time appointed, at our *Solemn Feast-day*.

Be pleased, O Lord, to send the Influence of thy Grace upon me, that I may answer the intent and purposes of our *Noble Founder* in my Life and Conversation; that my years and deportment may be *exemplary*

ry for Piety and Devotion, that I may sanctifie this Earth with a blameless and angelick Life; and that at my last hour I may be reconciled unto Thee, or else all these Benefits will rather become a Curse than a Blessing unto me.

Teach me, O dearest Saviour, to live a life worthy of the name I bear, as a Member of thy Church, worthy of the Blessings I have received, of the Food I eat, and the Ease I take; of the Love my *gracious* God hath shewed to me, and the Glory he has reserved for me; I live in the abundance of thy Favours, and within the influence of thy Goodness. I thank thee, O Lord, for the fixedness and condition of my Life; for many corporal and earthly comforts which I now enjoy; nay, thy blessings exceed far the number of my sins, which are more than the *hairs upon my head*. In this House is God known, and his Name is great in our *Israel*; for his mercy reacheth unto the Heavens, and his truth unto the Clouds. O Lord, thou hast brought up my Soul from the grave, thou hast kept me alive, that I should not go down unto the Pit: Thou art my Shepherd, and I shall never want; yea, though I walk through the Valley of the shadow of Death, I will fear no evil, for thou art with me, thy Rod and thy Staff, they

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they comfort me : This day thou preparedst a full Table for me, surely goodness and mercy will follow me all the days of my life ; and afterwards I hope to dwell in the House of the Lord for ever.

When I looked round about, and saw no hand to help me, thy Providence relieved my fears, and all my wants ; and led me to this Habitation of Comfort : When I was weak and stooped for Age, thou wast my strength, and the lifter up of my head : when my eyes waxed dim, and I was almost banished from the sense of the pleasures of this life, thou didst recompense that loss, with the joyful prospect of those Blessings which are in the Kingdom above : Though my hands, and the *Pillars of my House* tremble, yet I rejoyce, because my hope is founded upon the *Rock of Ages*, which cannot be removed, but abideth stedfast for ever : My Passions decay, and all things prove insipid unto me, I have but a small relish of mortal Joys, because the sense of them is swallowed up in the unexpressible thoughts of Heaven and Happiness : what I am capable of partaking of in this life, I heartily thank the *Great Preserver of Men*, that he has plenteously afforded it me, I
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had perisht long ago, if I had not been sustained by his protecting Hand: Therefore will I pour forth his deserved Praises with a joyful and thankful heart; hoping, in God's due time, to sing Eternal Hallelujahs with the Blessed Saints above.

O thou first born of the Dead, put me always in mind of the *Resurrection*: now I am full of years, let me be full of Grace, and full of Faith. I am heartily sensible of all the Miscarriages of a long and sinful Life, yet thy mercy is over all thy Works; though my Sins are as Scarlet, yet thou canst make me all *over as white as Snow*: As I have tasted of thy benefits here, so let me partake of thy Salvation hereafter. I consult not with Flesh and Blood, but rely upon thy *Providence*; desiring thee to bestow upon me Wisdom, and Patience, and Thanksgiving, to know thy Will, to suffer what I deserved, and to extoll and praise my Guide to everlasting Glory.

This is the *glorious Day* of Relief and Consolation; therefore from the rising up of the Sun, to the going down of the same,
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the Lord's Name be praised: The Dead praise not the Lord, nor any that go down into the Pit, but we that are alive, and in health, who live in the Enjoyment of his peculiar Blessings, will bless the Lord from this time forth for evermore.

*Glory be to God on high, on Earth
peace, and good will towards men.*

Amen.

Upon

*Upon the Decease of a Pen-
sioner.*

O Thou who art the Spring and Original of all Comfort, the Hope of them that live, and the Resurrection of the Dead; Sanctifie this *mournful occasion* to me thy Servant, that I may seasonably prepare for my latter end, and wisely provide for the journey to my long Home: Spare me a little, before I go hence and be no more seen. I am daily sensible of the near *approaches* of death, every moment I receive some warnings of *mortality*, and I know, within a few days I must depart, and render an account of all my life: Therefore teach me rightly to state the Accounts of my Soul, and to improve the precious minutes of my stay in this life, for on the least of them depends *Eternity*. My Soul longeth and waiteth for the living God: I desire, in thy due time, to appear before thy *glorious Presence*, that I may see the good things thou hast laid up in Heaven for them that are thine: Confirm my hope, and make it perfect, until I enjoy
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the lively Fruits of thy assured Salvation : Bear me upon thy saving wings, through the miseries of this life, and let not the mire and clay, wherein I stick fast, detain me for ever: For thy Names sake, O Lord, have mercy upon me, for my sin is great. If every moiment we offend thee, and can do nothing as we ought, then how long must my Accusation be, who have so *many years* repeated so many transgressions? How dreadful must the thoughts of the Process of the *Day of Judgment* be unto me who have been so long an *experienced sinner*? I faint at my own unworthiness, and yet otherwise I cannot appear before thee: O Lord, I have no other qualification for thy mercy, but my extream misery, I am now brought very low, to a vale of misery and tears, surrounded with all the *Chambers and Instruments of Death*. This *dear Brother*, just deceased, only shews the way that I must soon follow, e're long I must repair to the *House of mourning*; I must bid my last *farewel* to the world: but wo and eternal sorrow will be my Portion if I dye in my sins, and depart in thy displeasure: Therefore, out of the abundance of thy love, pardon, cleanse, and reform my poor and sinful Soul, send me thy sanctifying, thy guiding, and supporting Spirit, that I may pass safely through the valley

valley of Death, in the lively sense of thy mercies, and the refreshments of thy love, in the hopes of pardon, and the expectation of glory.

O thou ancient of days, at whose voice the pillars of Heaven shake, and the whole Creation trembles, thou art my strength and defence, in whom is my sole trust; deliver my Soul from death, mine eyes from tears, and my feet from falling; cleanse me from all my iniquities, and purge me from my secret sins, for Heaven is so holy a place, that no impure thing can inhabit there: teach me so to number the rest of my days, that I may apply my heart unto Wisdom: Here length of days is in her right hand, and her ways lead to those rivers of joy which are at Gods right hand for evermore. O Lord, who art touched with a sense of my Infirmities, let me not be afraid of the thoughts of Death, that *King of Terrours*, but soften its severity, by a mild *Commission*, sweeten its bitterness with the most pleasant relishes of joy and immortality: My life I had of thee, and all the blessings I have enjoyed ever since I came into the World; O Lord, make me willing to render them back again into thy hands. Whom have I in Heaven but thee? and I desire no other Saviour but thee. Teach me often to meditate on *Heaven*, that I may wish

wish for it; of *Hell*, that I may abhor it: of *Death*, that I may expect it; and of the *Day of Judgment*, that I may be prepared for it.

To thy mercy I appeal, I fly unto thee for succour; my sole dependance is on thy love: I fear, love, reverence, and adore thy goodness, *which is thy glory*: Blessed is the man whom thou chooseth, for though he seemeth to decay and perish, to be a companion of death, though the body wax feeble and impotent, yet he lives the life of Faith; he lives in the secure *Courts* of thy protection, and the *Guardian Angels* pitch their Tents round about him.

Let not this be a short heat and suddain fit of Devotion, raised by this late instance of mortality, and the amazing thoughts of Death; but may these exercises of piety continue, and endure to my lives end: For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God. Amen.

*In the Morning before he stirs
abroad.*

O Lord God Almighty, who makest the out-goings of the *Morning* and *Evening* to praise Thee; I cannot but reverence and adore thy Divine Majesty for the Blessings of the last Night, for my Preservation from all evils, both of Body and Soul. I laid me down, and slept, and rose up again, for the Lord hath sustained me: For I am a weak and aged Creature, surrounded with Infirmities of Nature, and seldom free from the assault of Temptations night and day: Though my Limbs wax stiff and cold, yet let my Soul be vigorous and fervent, that like *Jacob*, I may seem to wrestle with thee; for thou delightest in the earnest and importunate Solicitations of thy people. Now I am *risen* from my place of slumber, teach me to look upwards; to found my hopes on Thee, to fix my eye upon that holy place, from whence the *day does break*. Bless me in all my endeavours and duties of this day, that in every action

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I may have a regard to thy glory, and the salvation of my own Soul.

Unto thee, O Lord, have I cryed, and *early in the morning* shall my Prayer come before thee: As long as I live will I magnifie thee on this manner, and lift up my hands in thy Name: O let me hear of thy loving kindness in the morning betimes, for in thee is my trust: Shew me the way I should walk in, for I lift up my Soul unto thee. I desire to dedicate the powers of my Soul, the Affections of my heart, and the Faculties of my Body, to be thy Faithful, Loyal, and Obedient Servants.

Extend, O *merciful Father*, thy loving kindness over all the World, especially this sinful Land of my Nativity. Herein blefs his most *Excellent Majesty*, his *Royal Consort*, and the *Illustrious Prince*; let the Sons of Violence do them no harm: Let Mercy and Truth preserve him, and his Throne be establish't for ever before thee, O thou who art the wonderful Counsellor, and Prince of Peace. Be gracious to thine *Inheritance*, for the glory of thy Name, let not thine Enemies devour the *Church*, and lay waste her dwelling places: Defend it with the Custody of *Angels*, and the Patronage

age of *Kings* and *Princes*, that She may flourish under the Beams of thy Favour and Providence, take root and spread, and fill all Lands, that the whole Nation may be blessed with thy health and salvation.

Bless our *Noble Governours*, under whose care and protection we live and are sustained: Let thy Truth and Mercy be ever with them, and when they have happily finish't their Course in this Life, crown their Wisdom and Fidelity with Immortality and Glory.

Hear me for all those whom I am obliged to, by the bonds of *Duty*, *Charity*, or *Affection*. Pity all those who sit in darkness and the shadow of death, preserve them in the midst of an untoward and sinful Generation: *Avert* thy Judgments from us, and soften the hearts of all our Enemies.

O Lord, whom my Soul does desire, and my Spirit seeks early in the *morning*: How excellent is thy Name in all the World? Grant me a pure intention of mind, and a stedfast regard of thy glory in all my Actions: Create in me sorrow for my sins, thankfulness for thy benefits, fear of thy Judgments,

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ments, and love of thy mercies, that I may have a continual reverence for thy Name, and be mindful of thy presence for evermore.

Every *morning* I draw nearer the last Stage of my Life, therefore, Lord, assist me with thy Grace, that I may be the more prepared every minute for my dissolution, that when I hear news of thy Messenger, Death, I may not be amazed, and wax faint, but hope in thy Salvation.

Let this Day be a day of Reformation and Repentance; that though I am *weak and aged*; yet I may become a new Creature, and serve thee in true holiness and righteousness all the days of my life. Rule and govern my heart, that it may every day be intent and studious upon good things, that I may not live as an useless Creature, and so become a burthen to the Earth. Support me in this my long Pilgrimage, in the Journey of this day, and the performances thereof, hold me by thy right hand, that my feet slip not aside, that I may fall into no danger.

I brought nothing into this World, and it is certain I can carry nothing out, therefore,

fore, O Lord, be thou my portion and my hope, in whom I will ever trust. My abode here is of no long continuance, which often puts me in mind of Eternity: My present weakness and poverty reminds me of thy strength, and the riches of thy glory. Remember thy Promises, *O merciful Father*, and suffer me never to forget thy Praises: O fail me not this day following, and all the days of my life, my God, and my Redeemer, *through Jesus Christ his sake.*
Amen.

S 3

An

An Evening Prayer.

Omnipotent and Everlasting God, thou who neither slumberest nor sleepest, the great Shepherd of *Israel*, I dare not commit my body to *rest*, before I have commended my soul to thee: I dare not suffer my eyes to *sleep*, nor mine eye-lids to *slumber*, nor the temples of my head to take any rest, before I have poured out my soul before Thee in Praises and Thanksgiving, for the blessings of this day past, and the succours of thy Favours, for the length of my life, and the continuance of thy *Providence*, for the comforts of my soul, and the refreshment of my body, which I have largely received: The *Day* is thine, and the *Night* is thine, therefore let me experience thy goodness in both: Let my Prayers be set forth in thy sight as Incense, and the lifting up of my hands, be as the *Evening Sacrifice*.

I humbly thank thee for all the late Instances of thy love and goodness, for the improvement of my time, and the blessed oppor-

opportunities of Divine worship ; for the occasions of doing good, and the benefit of holy conference, for the gracious issues of thy love, and the manifestation of thy glory : make me to remember, that the more Blessings I receive, the greater will my account be at the last day : Take away all the *mutinous* thoughts of repining nature, that when I consider the happiness of my birth, and the quality of my education, I may not quarrel with my present condition, but study to repay as much thankfulness, as I receive charity : Praised be thy Name, that I am thus provided for, that I have a place whereon to lay my head, and that I am not tempted to put forth my hand to wickedness, for some strange course of supply. Whenever I consider of the mean circumstances of my condition, let me then remember the finalness of my deserts, who might well be satisfied with the bread and water of Affliction, or with the crumbs that fall from other mens Tables : Possess me with this seasonable perswasion, that this my present state is fittest for me, and make me sensible that thy *Providence* does visit the lowest condition of men, and that the beams of thy Favour do reach unto the most withdrawn and *solitary places* of the world : O thou, who art pleased to call thy self the

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Hearer of Prayers, give me a tender sense of Conscience, that out of the abundance of my sorrow I may pour out a most plentiful and hearty confession of my sins before thee: Make me to consider seriously, that all pain and grief is but the fruit of sin, and that as all sickness naturally makes way for death, so death (in it self) is the fore-runner of Condemnation: Why should I cover and hide my sins from thee, when the discovery of them is the way to receive thy pardon and release? For thou hast bound thy self by a *promise*, to hear and assist all those that seek thee with an unfeigned heart: I have a thousand ways done evil in thy sight: My Prayers have been interrupted, my Meditations perplexed and robbed of their wonted sweetness, and my careless hearing and reading of thy Word hath proved unprofitable: My faith has been encountred with grievous doubtings, because I cannot feel that strength and power of thy Spirit which I desire. I am compassed about with many weakneses, as I have found by the experience of this day: *Satan* is full of his old subtilty, to work upon all advantages; therefore give me thy holy wisdom, to discover his snares, and thy grace to withstand his fiercest assaults: O Lord, forgive my Ignorance, and forget my *Presumption*, pardon

don my iniquities committed both in *youth and age*; give me prudence and sobriety to carry my self among men out of the reach of just exception, and arm me with resolution, that I may sacrifice my credit and estimation, nay, life it self, if need be, for the testimony of thy Faith.

Let me not be haunted with troops of unquiet thoughts, because I feed on Charity when my *Relations* live plenteously upon their own; for all the World is thine, and thou art an equal Lord and Disposer of that and this too: Enrich my Soul with Spiritual Blessings in heavenly things, raise and ennoble my Soul, that it may not dwell too long upon the Earth, but often be entertained with the thoughts of that *City above*, which hath Foundations, whose Builder and Maker is God. Make me to see the depth of my sins, that I do not flatter and deceive my Soul: pardon the vanities of my youth, and the offences of my *riper years*: When I look upon my days that are past, and consider how much time has been consumed in sin and folly, and how little in the exercises of Piety and offices of Religion, when I behold all my sins marshalled in rank and order before my eys, I am even ashamed and confounded within my self, and have no other *sanctuary* to repair unto but thy mercy

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cy and goodness. Let not thy Graces in me wither with *my age*, nor my zeal for thy glory cool with the decay of bodily heat : Suffer me not to put the evil day far from me, to delude my Soul with the idle hopes of living a *little and a little* longer , but teach me with St. *Paul* to dye daily. Now therefore do I bow my Soul to thee, O God, and humbly lay my self low before thy Throne , pity these feeble and trembling knees ; have mercy upon thy poor Suppliant, though now sleep be ready to seize upon the eyes of my body, yet let not vain security oppress my Soul : I am now thinking of thy *everlasting Rest*, which I hope at length to obtain, when time shall be swallowed up in Eternity, when Faith shall be turn'd into Vision, & bare hopes into actual Enjoyment : O Lord hear, and graciously accept of these my Prayers, *through Jesus Christ his sake*, Amen.

A

A Preparatory Prayer before the Sacrament.

O *Thou Searcher of hearts*, who knowest the secrets and most silent passages of the mind, assist me in the survey and examination of my Soul, that I may draw up a true *Inventory* of all the furniture of sin which is lodged in my breast: I dare not approach thy *Table*, before I have entred into my self, and laid open all my sins and iniquities before thee, which I have been contracting so long, that I am become an *aged sinner*; I have no other Sanctuary to repair to but thy mercy; therefore, O Lord, pardon the sins of my whole life, and pity the Infirmities of *age*; and though I am of small esteem, and no reputation among men, though this trembling and wither'd Body of mine, is become unwelcome to the eye of the World; yet grant that thy holy Spirit would vouchsafe to dwell in this *Ancient Temple*, that I may daily magnifie thy holy Name.

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I dare not presume to draw near thy *Table*, without making my addressees to the Throne of Grace; for he that confesses his sins shall obtain a covering for them. O Lord, cleanse my hands, and purifie my heart, and make me conformable to thy Will and thy *Image*, that I may not pollute thy heavenly food, nor prophane the most blessed body and blood of my *dearest Saviour*: To this end sanctifie my body and soul, that no unclean thing may come out of my mouth; that I may detest and abhor covetousness, lying, and injurious dealing; all cursing, blasphemy, and unreasonable anger; that I may be chaste, virtuous, meek, and religious; that I never offer to put that *heavenly Food* into a mouth used to gluttony and drunkenness, to falsifying the truth, and speaking evil of my Brethren, for this will be to *make no difference*, yea, to prophane the *Lord's Body*.

Teach me to put off the *Old man*, and repair the breaches of my decay'd Nature; prosper and direct my present purposes of communicating at *thy Table*; that I may prove a true *Disciple*, and know my Lord in breaking of bread: This is the *commemoration of my Saviours death*, may it prove instrumental to my eternal life; strike an aw and
reverence

reverence in my heart, because of thy *Presence*, and in consideration that it is thy holy *Ordinance*: My soul mourns, when I consider at what a great distance my sins have set me from thee; but yet now I begin to revive and wax glad, because of thy faithful promise of re-union. O how I hunger and thirst for thy saving health! to be united to that sacred Body, whose Head is Christ.

Give me Faith to believe in him, who by Faith and *new Obedience* is made mine: Make me a welcome Guest at thy *holy Table*, that all the days of my life I may bear a good Conscience both towards God and towards Man, which will be a *continual Feast*: O Lord, this is a *Feast of Love*, therefore expel out of my mind all disorderly and uncharitable thoughts, that I may lovingly embrace all my *aged Brethren*, who are fed within the walls of this Religious House, that I may extend it to all men, even my enemies, and forgive the whole world; for thou didst the same thing to us, who were at variance with thy *holiness and purity*: For he that comes to thy *Table* with the barbarous thoughts of Revenge, does certainly *crucifie his Saviour* afresh. If my Lord and Saviour descended from his glorious Palace
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in Heaven, was so humble as to take our Nature upon him, endured the *contradiction* of sinners, and at last laid down his life for my sake; truly I am ashamed to think that I should scruple acts of kindness and civility, *Instances* of love and charity to those who are bone of my bone, and flesh of my flesh; for so thy Prophet tells me, by advising me *not to turn away my face from my own flesh.*

Seeing my God was made a *Sacrifice* for me, what can I do less than make my solemn vows in the House of the Lord, to serve him faithfully all the days of my life, than to thank him for the *pledges* of his love, and the *seals* of his Favour: that while I carry about with me this frail and shattered body, I may fit my self for the glorious Mansions above, where there will be an Eternal *Communion* of Saints.

Who can tell how oft he offendeth? therefore, O Lord, cleanse me from my secret faults: Cast me not away in the time of my *old age*, and forsake me not when my strength faileth me; enable me to get the mastery of sin, that I may perform holy duties with more ease and satisfaction; and that I may have sweeter fellowship with thy Spirit. I

I am eternally bound to thank thee for thy gracious instances of Providence in my own behalf, that when I was a slave to sin and punishment, thou gavest thy Son for a Ransom, didst send thy holy Spirit for a pledge and comforter, thy Word for a Guide, and hast prepared a *Kingdom* for my inheritance: I am now going about to renew thy *Covenant*, to beg pardon for my failure in any of the conditions, that I may not forfeit my right to Eternal Happiness.

Accept of my Prayers and Vows, my imperfect offers of Duty and Obedience, for the sake of the Son of thy *Love*, the *Holy Jesus*, my Mediator and Redeemer, the Saviour of Mankind: Grant that I may be a worthy Receiver, that this holy action prescribed us by the great *Attonement*, may prove efficacious, and add to the life and refreshment of my Soul, *through Jesus Christ his sake.* Amen.

A Prayer after the Receiving the holy Communion.

O *Dearest Jesu, the Head of the Church,* the Beginning and First-born from the Dead; thou who gavest thy self a *Sacrifice and Propitiation* for my sins, accept of my hearty Prayers, and receive my Thanksgiving; thou who upholdest all things by the word of thy Power, sustain my weak and aged body; thou who art the brightness of thy Fathers glory, purifie and refine my Soul, that it be not sullied with the filthiness of sin.

I humbly thank thee for the greatness of thy love, in humbling thy self to the death of the Cross, for thy institution of this Blessed *Sacrament*, for thy gracious invitation to this holy *Table*; and lastly, for the unspeakable comfort and refreshment of my Soul. Possess my Soul with a mighty sense of thy great goodness, that I may declare to the sons of men the wonderful works that the Lord hath done unto me: Let me clearly

ly perceive the manifestation of thy wisdom and love, who to inform and instruct my weakness, art pleased by these *Elements of Bread and Wine*, to figure out unto me the Body and Blood of my dearest Saviour; may the Shadow lead me to the Substance, and this Seal of thy gracious Covenant be an instrument of my eternal Happiness, that from this temporal Commemoration I may rise to the *blessed Vision* of my sweet Redeemer. I am now almost in the Suburbs of Death, grant that it may be in order to my entrance into the heavenly *Jerusalem*; 'tis not long before I shall try the *Grand Experiment*, for now my Pulse beats (about) *threescore*, and much further the strength of man cannot go: Therefore I desire to settle the affairs of my Soul, before I go hence and be no more seen; I cannot tell whither I shall have another opportunity to partake of thy holy *Table*: Therefore let this present participation of the holy *Sacrament* be a Seal and Testimony for the *Remission of my Sins*. Though I have not long to live, yet I will enter into covenant with my Soul to serve and obey thee, to love the Lord my God, with all my heart, and with all my strength; for the Righteousness of thy Testimonies is everlasting, give me understanding, and I shall live: O thou who art

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the appointed Heir of all things, the express image of thy Fathers Person, let thy Grace comfort and refresh me who *hunger and thirst* after eternal life, let my Soul never faint in the Courts of the Lord, as long as my heart and my flesh cryeth out for the living God : Let Satan never find an opportunity to tempt and ensnare my Soul ; may I ever be diligent , to prevent a surprize , and abstain from transgressions , lest my portion be among sad and accursed Souls. As for me, I will call upon God, and the Lord shall save me : *Evening and Morning*, and at *noon day*, will I pray and cry aloud, and he shall hear my voice ; he hath delivered my Soul in peace from the *Battel* that was against me, therefore I will put my trust in him for ever.

I confess I have omitted much good , and am guilty of many Offences of *Ignorance, Infirmary, and Knowledge* ; therefore thy pardon I still beg, and assistance of thy Grace, that I may bring forth fruits worthy of Repentance.

Make thy *Church* happy in a *Moses* and *Aaron* ; in Nursing Fathers to go in and out before thy people, and holy Ministers to stand before thee our God : Preserve them
from

from the malice of their Enemies, and the strivings of the people; let their lips preserve knowledge, that we may seek the Law at their mouth: Spare thy people; bless them in their Souls, Bodies, and Estates, that this *Nation* may be at length as great an instance of thy mercy, as it has been of thy wrath and fury: Every one of us more or less has contributed to the vast heap of crying sins, yet seeing thou hast graciously afforded us a space for repentance, and suspended the dreadful execution, let our sorrow procure the continuance of thy Favours, that Peace and Plenty may be within our Borders, and no Invasion in the Land.

I thank thee, *O merciful Father*, for the freedom of thy *Gospel*, the food of the Word, the sweet refreshings of thy *Sacraments*, publick Communion in thy Church, and for all the benefits which are enjoyed by the society of Saints and good men. Pity all those who sit in darkness, and in the shadow of Death, who are not acquainted with thy Name, or knowing it are nevertheless carried away by strong delusions into the ways of error and mischief. Bless all the sons and daughters of affliction, strengthen them in the hour of trial, that

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neither the love of this world, nor the loss of light, neither the fear of death, nor the *terrors of Hell*, may make them unwilling to depart this life.

And now at length I humbly desire thee to give me wisdom to order my life aright from henceforth, that I may be wary and circumspect in all my actions, a careful and an understanding Hearer of thy Word, a constant frequenter of thy *Courts*, sober and temperate, exercising my self unto all godliness, that my whole Spirit, Soul, and Body, may be kept blameless unto the end: Plant in my Soul a deep detestation of all evil, that when I see my sins, I may also behold my *Redeemer*.

Bless this *Religious Society*, the pious and aged *Brethren*; that Peace and Love may endear and unite us all together; that we may faithfully communicate *heavenly things* one to another: temper our minds with submission and reverence, that we may honour our *Governours*, and pay our just duty to all our *Superiours*, and no way carry our selves insolently to our *Inferiours*.

*O Father, Son, and Holy Ghost, the
Blessed Three in One, the All in
All, accept of these, and all my
heartly Prayers, through Jesus
Christ my God and Saviour.*

Amen.

T 3 In

In the time of Sicknes.

O *Thou determiner of my days*, in whose hands are the Issues of Life and Death, behold and pity thy aged and sinful Servant, diseased in body, and distressed in mind; turn thy face unto me, send down thine aid to comfort me, for I am in pain, desolate and poor: Speak peace unto my Soul, and say thou art my *Salvation*.

O dearest Jesus, the brightness of thy Fathers Glory, dispel these Clouds of Darkness and Despair; thou, who art the Souls *Physician*, arise with healing under thy wings, and shew thy skill in my weakness.

If it be thy Will and uncontroulable Decree by this thy Chastisement to finish my days, draw near to my humble and afflicted Soul, support it by thy strength in this day of Trial, as I have alwaies endeavoured to live, so let me now *dye the death*
of

of the Righteous; diminish the fears of death by the hopes of a blessed life; hide not thy face from me in the time of my trouble; hold not thy peace at my tears, now my Soul cleaveth unto the dust, but let the last Minute be the best of all my life.

Many days have I enjoyed the Comforts of Life, in this quiet and *Religious Sanctuary*, and all I ascribe to thy particular mercy and gracious instances of *Providence*: But now my spirits faint, my eyes wax dim, my hands shake, and the *pillars of my house tremble*; now I find the time of my dissolution approaches by the regular Course of Nature: therefore what is my Hope, O Lord? truly my hope and assurance is even in Thee: O Lord, my heart is finitten down, and wither'd like Grass, so that I forget to eat bread; there is no health in my flesh, because of thy displeasure, and no rest in my bones by reason of my sin: Therefore, *dear Saviour*, pardon me, forgive me all my sins, comfort me in this day of sorrow, ease my pains, and satisfy my doubts, strengthen my hopes, and relieve my Soul: Thou, who art the First-born from the dead, the appointed Heir of all things, uphold my faint and trem-

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ling Soul in the conflict and agony of death, that I may utter nothing displeasing to thee, O God, and give me assurance that my portion shall never be among hopeless and accursed Souls in the Regions of Torment and Despair. Welcome blessed Hour, the period of my Pilgrimage, the term of my Bondage, the end of my Care, and the Haven of my Hopes ; now I am to take my flight to the place from whence I shall never more return ; now I am to enter into the loving Embraces of my Lord and Saviour.

O thou Father of Comforts ! how do I love to hear of thy mercy, and the joys of Heaven ? O how dear unto me are the promises of the Living God ? Suffer me not to be impatient in this day of *Visitation*, but meekly to resign my spirit up into thy Hands, and peaceably to pass by the Gates of Death, to the Kingdom of Glory.

Separate my Transgressions, O Lord, from my Soul, or else they will separate me from *Heaven* : Now the Enemy is busie, and Satan watches for an advantage, secure my apprehension, add strength to my faith, and pity my Infirmities ; make all my
Friends,

Friends, who stand around my Death-bed, sensible of *Human frailty*, by beholding me an object of Mortality, just setting out for Eternity: O Lord, let thy pardon refresh my Soul, let thy Spirit guide me safely in the way to the *blessed Mansions above*: I have fought a long fight, in much weakness, I have near finish'd my Course, though in great faintness, and the Crown of my Life is, that through the strength of thy Grace I have kept the true faith, and now dye in it: I thank God for all his blessings, the company of my Friends, the means of Physick, holy Prayers, and living and dying in the *best established Church in the Christian World*. I willingly resign my Earthly body to the Dust from whence it came, and I earnestly desire to be with God: I profess to all the World, I know no other Name by which any man can be saved, but by the *Name of Jesus*: I renounce all presumption and confidence in my own *merits*: I thankfully acknowledge Gods repeated Blessings, and heartily bewail my own sins: I repose all my trust in the mercy and promises of God, and I forgive all my Enemies, as now I beg of God to forgive me. *Into thy hands, O Lord, I commend my Soul.* Amen.

*A Prayer to be said at any
time by a young Scholar of
the House.*

O *Merciful Father*, the Redeemer and Sanctifier of all thy *Children*, I praise and magnifie thy holy Name, because I have received many special and peculiar Blessings at thy hands: I thank thee, O God, that I was born of Christian Parents, that I was baptized into the true Faith, that my Lot is fallen in this excellent place of Piety and *Education*, and that I have the knowledge and opportunity of making my *early approaches* to the Throne of Grace: Teach me, O Lord, to remember my Creator in the daies of my *Youth*, to dedicate the *Spring and Innocency* of my Age to the God of Purity and Perfection; I am now soft and tender, apt to receive the first Impressions that are laid upon me, suffer me therefore not to be led aside by the whispers of sin, or the pernicious Examples of a wanton and profane

phane Age : Season the *beginnings of my years* with thy Grace and Goodness, let wisdom teach me the fear of the Lord, that I may cheerfully run the way of thy Commandments : I am now entering upon the Stage of the World, and humbly desire to be led by good Example; therefore, *O blessed Father*, lead me not into Temptation, but deliver me from Evil : Curb and restrain the unruliness of my passion, rebuke and subdue the rashness and *heat of youth*, train me up in that way wherein thou desirest I should walk : Frame in me an humble and submissive mind, that I may be willing to be taught and obey, to entertain all godly and profitable Instructions; Give me understanding to discern my duty, grace and wisdom to avoid all corrupt *Example and Conversation*, and to fix my heart upon Obedience and Thanksgiving. Here thy wonderful mercy has placed me, to be brought up in thy Fear, and praise thy Name ; therefore I heartily desire to fulfill thy Will, that these my *fresh and green-er years*, may be consecrated to thy Service, before they receive any taint of Corruption from a lewd and infectious Age ; I bow my Soul before thee, earnestly desiring that I may betimes become a Servant
of

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of the Living God. Teach me to shun the occasions and appearances of sin, that I may never be defiled with its Embraces: Teach me to avoid the first steps and entrances of Impiety, that I may never be so bold as to violate thy Commands. Let the apprehensions of a small sin so terrific and affright my tender Soul, that I may alwaies abhor the malignity of gross and filthy sins, that I may keep these Evils at a distance, and not be entangled in their Snares.

As I grow up in years, let me encrease in Goodness and Learning, that I may fully Answer the ends of my *Noble Benefactor*, and be instrumental to the publishing of thy Honour and Glory: Now may I justly sing *Hosanna*, seeing thou hast made so many shiftless *Babes and Sucklings* to rejoice.

Plant in me a just and forward Obédience to all my *Governours* that are set in Authority over me: In an especial manner bless my *Sovereign Lord King Charles*, let him be as the First-born, and glorious among the Kings of the Earth, let thine Hand hold him fast, and thine Arm strengthen him. Bless him likewise in all his

his *Royal Relations*. Be gracious to *thine Inheritance*, bleſs them who watch diligently for our Souls, that at the laſt day they may give a joyful account of them to the *Shepherd and Biſhop of our Souls*. Ariſe O God, maintain thine own Cauſe, remember how the fooliſh man blaſphemeth thee daily: continue unto us the Light of thy *Gospel*, that the Name of the *Man* of thy Right Hand, *Chriſt Jeſus*, may be glorified, thy Church enlarged and defended, and we all brought up in the true Faith of thy only Son.

Bleſs our *Noble and Wiſe Governours*, our *Inſtructors* both in Sacred and Human Learning; and ſanctifie my heart with humility, that I may ſhew all due Reverence, to the ſeveral Members of this Religious Houſe, whether in *Age or Authority* placed above me.

Purge and cleanſe my Soul from all the ſeeds and beginnings of evil; root out of my mind all folly and vanity; idleneſs and ſelf-conceit; expel all looſe and wanton deſires, all ſtubborn and contumacious Humours, which are apt to breed in *younger years*; that every day I may wax wiſer and more holy, ſenſible of thy gracious aſſiſtance,
and

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and the comforts of a chaste and vertuous life. *O thou Father of Lights*, it is by thy Providence I am placed here in the *School* of Instruction, and from thy Goodness I crave a blessing upon my endeavours, otherwise all my labour and study will be vain and fruitless: To thee therefore do I lift up my Soul, who art the Fountain of all *Knowledge*, the Original of all *Tongues and Languages*, I humbly desire thee to endue my mind with knowledge and discretion, quickness of perception, and a tenacious memory, that I may be fit for that station which thou art pleased to design me for. As I now make my Addresses betimes to thy holy Majesty, so grant that the sincerity and fervour of my Soul may continue and encrease, that I may be accustomed to Prayer, and lifting up holy hands unto thee.

Pardon all the sins of my youth, the errors and miscarriages of my few and imprudent years: Bless me with health of body, and soundness of mind; increase of friends, and profitable acquaintance; sanctifie the ministry of thy Word unto me, that my Soul may rejoyce in thy *Salvation*.

Make

Make me able and ready every day to extol thy loving kindness, and frequently to meditate upon thy mercy, O thou Pittier of all that stand in need of help, my Guide and Castle of Defence, the great Preserver of Youth as well as Men, *through Jesus Christ his sake.* Amen.

F I N I S:

Errata sic corrigat Lector Benevolus.

Page 10. line 14. read now. p. 21. l. 11. r. *doleant*. p. 21. l. 12. r. *propa-*
gentur. p. 33. l. penult. r. 500 mark to *Jesus College*. p. 55. l. 6. r. *cholic*.
p. 87. l. 14. r. *Horse-beath*. p. 114. l. 16. r. *sizing*. p. 127. l. 12. r. *all*. p. 135.
l. 20. r. *of age*. p. 137. l. 10. in the marg. r. *by Hens*. p. 191. l. penult. r. *last-*
ter. p. 195. l. 9. r. *Fryans*. p. 234. l. 12. r. *the Senior*. p. 237. l. 16. r. *flour*.
p. 238. l. 4. r. *for such*.